

The Pañcatantra of Durgasimha¹⁾.

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On pp. 772 ff. of ZDMG., Vol. 60, Prof. HERTEL has given a list of the MSS. and printed editions, found in the Madras Oriental Manuscripts Library, of versions of the Pañca.

1) The following abbreviations have been used in the course of this article:

- BK.: for the Bṛhatkatha of Guṇādhyā.
BKM.: for the Bṛhatkathāmañjari of Kṣemendra.
BKSS.: for the Bṛhatkathāślokasamgraha of Budhasvāmin.
Dharma.: for Dharmā-Pāṇḍita, author of a Sanskrit version of the Pañcatantra, and also for that Pañcatantra version.
Du.: for the Pañcatantra version of Durgasimha,
Durga.: for Durgasimha, author of the above.
Hit.: for the Hitopadeśa.
KM.: for Kathamukha.
Ks.: for Kṣemendra, author of BKM., and also for the Pañcatantra version contained in BKM.
KSS.: for the Kathāsaritsāgara of Somadeva.
MT.: for the Mulla Tantei.
Pa.: for the original Pahlavi translation of the Pañcatantra and also for the Syrian and Arabic versions derived from it.
Pañca.: for the Pañcatantra, and also for HERTEL's Das Pañcatantra. Seine Geschichte und Verbreitung.
Pn.: for Pūrnabhadrā, author of a Sanskrit version of the Pañca., and also for that Pañca. version (HERTEL's ed.).
PR.: for the Pañcatantra Reconstructed of Prof. Franklin EDGERTON.
So.: for Somadeva, author of KSS., and also for the Pañca. version contained in KSS.
SP.: for the Southern Pañcatantra (HERTEL's edition).
Spl.: for the socalled *textus simplicior* of the Pañca. (edited by BÜHLER and KIELHORN).
T. and Tantra.: for the Tantrākhyāyika (HERTEL's *editio princeps*).

written in Tamil, Kannada or Canarese, Telugu and Malayalam languages; and on p. 773 (and also on p. 292 ff. of his Pañca.) he has given a list of the names of the authors of these versions, and amongst them that of Durga as the author 5 of a Kannada version of the Pañca. This Durga is perhaps identical with Durgasimha who is the author of a Kannada version of the Pañca. which was written in the 11th century A. D. and which was published in 1898 in Mysore by Messrs. S. G. Narasimhachār and M. A. Rāmānuja Iyengar as No. 23 10 of the Karnātaka-kāvya-mañjari Series. And since the exploitation of the Indian vernacular versions of the Pañca. is, as HERTEL has justly remarked (l. c. p. 775) of great importance to the history of comparative as well as Indian literature, and since Chap. IX of HERTEL's Pañca. gives, because of HERTEL's 15 ignorance of South Indian languages, an account based on secondhand sources of some Tamil versions only, I propose to give in this article a detailed account of Durga's version of the Pañca. based on the above-mentioned edition and hope to follow it later with accounts of other Pañca. versions 20 known to me written in Kannada and other Dravidian languages.

Durga's Pañca. is, like most of the Sanskrit versions, written in prose, but contains like them many stanzas—457 written in Kannada and 198 that are written in Sanskrit and quoted from the Sanskrit original of this version. These 25 Sanskrit stanzas are all reproduced below; and it seems to me, and I hope to show it on another occasion, that the readings of some of them are nearer to the reading of the original Pañca., than those of the Sanskrit versions known to us.

20 For purposes of analysis, this Pañca. may conveniently be divided into three parts.

The first part (pages 1—13) consists of Durga's introduction to his book. In it, the author, after the usual benedictory stanzas addressed to Viṣṇu (1), Śiva (2), Brahmā (3), Sarasvatī (4), the Moon (5), Manmatha (6), the Sun (7), Gaṇeśa (8) and Durgā (9), praises in order the (Sanskrit) poets headed by Vālmiki and Vyāsa (10), the writers on *Nītiśāstra*, namely,

Nābheya¹⁾), the minister of the gods (i. e. Brhaspati), Bhīṣma, Uddhava, Manu, Viśālākṣa, Ibhadanta, Kubera and Ajātapriya-putra (11), Viṣṇugupta the most learned in *Nītiśāstra* who deprived the Nandas of sovereignty and bestowed it on Candra-gupta (12), Guṇāḍhya whose poetry, characterised by *mārdava*, ⁵ *mādhurya*, *gāmbhīrya* and *prasāda*, even Brahmā cannot adequately extol (13), Vararuci who pleased Gaṅgā with his words (i. e. poetry) and brought the beautiful bracelet set with gems²⁾ (14), Kālidāsa who is praised by all the poets (15), Bāṇa, the crest-jewel of excellent poets on whom King Harṣa ¹⁰ bestowed the title of *kavi-cakravarti*³⁾ (16), Mayūra who pleased the Sun with his poems (17); Dhanañjaya, the favourite of the goddess of speech, who was praised by all poets for his *Rāghavapāṇḍavīya* (18); Māmana, Kumāra, Udbhaṭa, Bhīma, Bhavabhūti, Bhāravi, Bhaṭṭi, Māgha, Rājaśekhara and Kā- ¹⁵ mandaka (19) and Daṇḍin (20).

The eight stanzas that follow next are devoted to the praises, in order, of the following Kannada poets namely, Śrivijaya whose *Kavimārga* is like a mirror and a torch to other poets (21); Kannamayya who wrote the excellent ²⁰ *Mālavimādhava* (22); the excellent poets Asaga, Manasija and Candrabhaṭṭa (23); Ponna on whom King Krṣṇa (i. e. the Rāṣṭrakūṭa Krṣṇa III A. D. 945—956) bestowed the title of *kavi-cakravarti*⁴⁾ (24); Pampa whom learned men praise for

1) i. e., Rsabha or Ādinātha the first of the 24 Tīrthakaras. According to Jaina tradition (see for instance Hemacandra's *Lagh-arhanītisāra*) the *Arthaśāstra* was first promulgated and taught by Rsabha.

2) I do not know what incident in the life of Vararuci is alluded to here.

3) This information is new. We know from other sources that Bāṇa was the court-poet of king Harṣa of Kanauj; but that the king conferred on him the title of *kavi-cakravartin*, we learn for the first time from Du. only.

4) The final *-n* in *cakravartin*, *sandhi-vigrahin*, *Nāgavarman* and similar words is lost in Kannada and these words assume the form *cakravarti*, *sandhi-vigrahi* and *Nāgavarma* respectively. I have, in this paper, reproduced such words in their Kannada forms without adding a final *-n*.

his works in Kannada and Sanskrit (25); the *dandanāyaka* Gajānkuśa who gained the repute of excelling Brahmā in the use of words (26); Kavitāvilāsa who was reputed to surpass Manu and Vyāsa (27); and Mādirāja, the best of sages, poets, 5 readers, dialecticians and orators, who revised Durga's work (28).

Then follow 32 stanzas with two prose passages interspersed between which praise Durga's master, parents and others and relate how Durga came to write this work. I give here below, in a very condensed form, a translation of 10 these, remarking at the same time that I have sometimes translated Durga's words in full without any condensation and that such passages are printed in italics.

On this earth there flourished the glorious Jagadēkamalla, the crest-jewel of emperors, who was the refuge of kings who 15 had fled to him for shelter and whose fame had reached the ten quarters. He was the self-chosen bridegroom of Lakṣmī and a Vidyādhara in respect of fame. The king Jayasimha was the abode of truth and an ornament to the family of Satyāśraya. He was Rāma himself in the use of the bow, 20 excelled Rāma who killed the kings of this earth twenty-one times, was like Trivikrama (i. e. Viṣṇu) in respect of valour and was a devastating fire to the Cōlas.

A bee at the lotus of his feet (i. e., one of his dependents,) was the *dandanāyaka* Cakravarti, the best of 25 generals, who was known also as Gaṇḍa-bhūriśraya and Siṁha-sannāha.

Kumāra-svāmi, thus famous, having gladly conferred the office on him, Durga became the *sandhi-vigrahi* (minister for peace and war) of the emperor.

30 The birth-place of Durga, the new abode of all virtues is the Kisukād¹⁾) district which is an ornament to the Karṇāṭaka (i. e. Kannada) country. In this division is the *agrahāra* named Sayyadi which is preeminent on this earth on account

1) i. e. the present Bādāmi taluka of the Bijapur District; see p. 305 of FLEET's Dynasties of the Kanarese Districts in Bombay Gazetteer (1896) Vol. 1, Part II. The district contained seventy units and is mentioned frequently in inscriptions as 'Kisukād seventy'

of its beautiful temples, of the many sacrifices which are celebrated by the Brāhmaṇas resident therein, and also of the wise men, learned men and excellent poets that live there¹⁾.

In this *agrahāra*, there lived that best of Brāhmaṇas, Durgamayya (i. e., Durgasimha) born in the lineage of Gautama, who was a devotee of Nārāyaṇa and learned in *tarka*, *v्याकरण*, *kāvya*, *nāṭaka*, *Bharata*, *Vātsyāyana* and other sciences, and who had learnt the Vedas and performed many sacrifices. He had a son named Iśvarārya who married *Revāmbikā* or *Revakabbe*: and to them was born Durgasimha. This Durga was extolled by the learned as an example of blameless conduct, the receptacle of spreading fame, a Hanumān in the execution of his master's work, a resplendent ornament to his family, a ship by which his friends and good men could cross over the ocean-like army.¹⁵ He was praised by the world as the abode of wisdom, a mine, of virtues, the seat of purity, the receptacle of shrewdness, the lord of fair speech and propriety, the resting-place of valour, the aim of Dharma, the source of modest behaviour and of truth. An ocean of modesty, a Kalpa tree (in fulfilling the desires) of good people, a follower of truth, a sun amongst Brāhmaṇas — thus was he praised, this Durga whose fame had mounted up to the sky, and who was a worshipper of Śiva and the patron of men of letters. In the performance of tasks beneficial to his master, he was preeminent in this world and was two, three, four, and five times as efficient as Brahmā, Gaṇeśa, Hanumān and Garuḍa. "When it is said that his deity was that supreme god Śiva, his preceptor the great yogi Śaṅkarabhaṭṭa and his master Simha (i. e. Jayasimha), the ornament of emperors, what more can I say in so praise of Durga?". Being thus jubilantly praised by the

1) This is not a mere conventional description. For we know of at least one well-known Kannada writer, namely, Nāgavarma, author of the Kannada *Kādambarī*, *Chandōmbudhi*, *Kāvyāvalōkana*, and *Vastukōśa*, who belonged to Sayyaḍi. This Nāgavarma held the position of *kaṭakopādhyaṭya* in the court of Durga's master Jayasimha II or Jagadēkamalla I, and was thus a contemporary of Durga.

world, as many learned men, after due consideration, insisted on my writing, I shall, through their grace¹⁾ —

On the top of the high and very beautiful white mountain, the beneficent Śiva, lord of Girijā (daughter of the mountain), 5 darling of the celestial river, god of gods and conferrer of boons, whose lotus-like feet were rubbed by the jewelled crowns of all the immortals, lived with liking in the form of Ardhanārīśvara (half man and half woman) in a manner that would make known the condition natural to a householder's 10 life²⁾ [59].

To the Supreme Lord who was thus living, the Daughter of the king of mountains, said, folding her lotus-like hands, 'Lord, you must relate to me some new story'; whereupon, Śiva, with a smile playing on his lotus-like mouth, began to 15 relate new stories to Pārvatī, when Puṣpadanta, chief of the gaṇas, being present at that story-party heard them, and was for some reason born in the world of men as the excellent poet Guṇāḍhya. Becoming the court-poet of the emperor Śālivāhana, he 'told' in the Paiśācī language the stories that 20 Śiva related to Pārvatī in the form of 'Great Stories' (Brhatkathā). From this ocean of stories, the Brāhmaṇa Vasubhāga selected five gems, and 'told' them, under the name of Pañcatantra and with a view to benefit all people of the world.

— therefore,

25 *compose in Kannada, so as to be new in the world, (a version of) the Pañcatantra of Vasubhāga-bhaṭṭa, which is beneficial to kings and is praised by learned people [60].*

This story is as follows:

The second part (pages 13—21) consists of the *Kathāso mukha* or the introduction that is found prefixed to the Pañca-story in Tantra, Spl. and Pn. This is, briefly, as follows:—

In the Bhāratavarṣa of Jambū-dvipa is the country known as Dākṣinātya (Southern Country). In it is the city of Mahilārūpya in which ruled the king Amaraśakti. He had

1) The rest of the sentence follows below after 21 lines.

2) Read *varadam samsāra-siddha-sthitiyam* in pāda c instead of *varadam samsiddha*° as printed.

three sons named Anēkaśakti, Vasuśakti and Rudraśakti, in whom were no virtues, who were rude, hard-hearted and devoted to indulgence in all kinds of play. One day when the king was holding his court and was in the midst of his ministers, the purohita (chaplain), the chancellor of the exchequer, the chamberlain, the chief of the army, the minister for peace and war, and other chief officers and feudatories, he saw entering the court-hall his three sons who were fantastically dressed owing to the intoxication caused by youth, who were averse to the study of *Nītiśāstra*, who were far from tasting the nectar, namely, the service of the old, who were addicted to the company of ill-mannered rogues, rakes, buffoons and such like, and who were quite devoid of discrimination. And he said: "I have spoiled these boys by not having them educated in their childhood and by letting them loose and free. Now if I continue in this manner they will become unruly and amenable to enemies' counsels; therefore I must make them educated and well-behaved. For it is well said in the *Nītiśāstra*:

avinaya-ratam antarānabhijñāṇam
vaśam avaśam hi nayanti vidviṣah |
śruta-vinaya-nidhiṁ samāśritam tam
tanum api naiti parābhavaḥ kvacit ||¹).

20

Besides, though single-handed, Candragupta, the ornament of kings, conquered the earth after defeating his enemies and became, with the four kinds of army, firmly rooted in the kingdom of his ancestors because he followed the teachings of *Nītiśāstra*: the evil-minded Duryodhana, though powerful, came to an evil end because of once transgressing the teachings of *Nītiśāstra* [60].

30

1) "Foes acquire influence, even against his will, over a person who is always unruly and does not perceive his own weaknesses. Even the smallest reverse never overtakes him if he is depending on one who is a treasure-house of learning and good conduct". The stanza seems to be corrupt; and I have, in my translation, assumed that *tanum api* in pāda d is a mistake for *tanur api*.

"Now these are devoid of learning and I cannot therefore make them capable of ruling over the whole earth bounded by the ocean that is now under my sway. If therefore there is any one who will make them educated and well behaved, I shall give to him whatever he may ask". Saying thus he looked at the learned men that were present in his court, whereupon one of them, a harsh-speaking and ill-mannered Brāhmaṇa said: "These your sons are intoxicated with the wine of youth and are very fickle-minded. To make them learned in *Nītiśāstra* is like training an old horse". Hearing this, the noble-looking Brāhmaṇa Vasubhāga who knew the quintessence of all sciences, who had successfully undergone the four kinds of tests, who was superior in intellect, and whose fame had spread far due to his many pupils, retorted: "The current saying that however much a man may read, his intelligence corresponds to his brains, is exemplified in you. The saying of the Purāṇas —

svabhāvam anuvartante pāṇḍityam kim kariṣyati |¹⁾

cannot be false. When parrots, minas and other birds even are capable of benefitting by instruction, how, O fool, can one say that men cannot so benefit? Therefore keep silent". He then turned towards the king and said: "Sire, within six months I shall make your three stupid sons proficient in the kingly science (of *Nītiśāstra*). This is the truth; and if I cannot do so, I shall depart to the forest to practise austerities".

Amaraśakti was overjoyed at this solemn declaration of Vasubhāga-bhaṭṭa and made over the princes to him. Vasubhāga-bhaṭṭa took them in hand and, on an auspicious day, in an auspicious time, began to teach them; whereupon the princes so became fretful, would not give ear to what he said, forgot immediately what they heard, and would not submit themselves to be instructed. Seeing this, Vasubhāga-bhaṭṭa became anxious, and deliberating said to himself, 'What does it matter?' and related the following story:

1) "(Creatures but) follow their nature. Of what avail is learning"?

"In a jungle, a jackal, once, going in search of food, saw a dead ox and hastily entering into the corpse through the anal orifice began to eat, when, owing to the great heat, its skin became dry and closed the orifice. The jackal being thus prevented from getting out, became anxious when the ⁵ outcastes of the town passing with their dogs, saw the dead ox and began to carry its body away on a pole. The jackal that was in despair thought of a plan and said: "O ye out-castes, I, that am a good Brāhmaṇa, have entered into the belly of this ox in order to get rid of a sin. Do ye there-¹⁰ fore pour some hot water on the buttocks of this ox and then station yourselves at a distance". The *candālas* became afraid and pouring some boiling water, said, "Your reverence, please go away now". The jackal then said, "O *candālas*, I have assumed another form and therefore if the dogs that are ¹⁵ with you, seeing me, fall on and bite me, the sin of it will be upon you. Therefore wind around your ears the cords by which you lead the dogs". The *candālas* did so when the jackal came out and began to run. The dogs seeing it, began to pull and strain at the leash when the *candālas*, for fear ²⁰ that their ears would be torn, held them back and unwound the cords. This took some time and in the mean-while the jackal ran away and entered his cave".

The princes hearing this asked him to relate another such story, when Vasubhāga-bhaṭṭa, saying to himself, 'These ²⁵ boys are fond of play: I shall therefore instruct them in this manner', said, "In that case, if you can repeat to me this story, I shall relate to you any number of such stories". The princes said, 'Very good, we will do so', and retiring together, all three, to a place, they went over the story in detail and ³⁰ then repeated it to him. Thereupon Vasubhāga-bhaṭṭa rejoiced much that his object was realised; and he related to them five stories that served as means for the understanding of the teachings of *Arthaśāstra*, and instructing the princes in this way, reformed them at the same time and attained his ³⁵ object. These are — *bhedā*, *parikṣā*, *viśvāsa*, *vāñcana* and *mitrakārya* as said in the following verse:

*bhedah parikṣā viśvāsaś caturtham̄ vañcanam̄ tathā |
mitrakāryam̄ ca pañcaite kathās tantrārtha-sañjñakāḥ ||¹⁾*

Bheda is the sowing of dissension amongst close friends by means of fraud and deceit. *Parikṣā* is teaching that no task should be performed without due deliberation. *Viśvāsa* is inducing people to trust who do not in the least do so and thus winning their confidence; *vañcana* is the understanding of the intentions of others and outwitting them; and *mitra-kārya* is making all others our friends and well-wishers. These are the five Tantras. The first of these is concerned with the sowing of dissension and is as follows:

The third part (pp. 211—312) consists of the Pañcatantra proper or the five Tantras²⁾. The frame-stories and other stories related in them are as follow:

15 Tantra I. Frame-story: Lion, Bull and Jackals: City Ujjayinī; merchant Vardhamāna; goes to Madhurā; bullocks Nandaka and Sañjivaka; latter abandoned goes to the bank of the Yamunā. The jackals are named Karaṭaka and Davanaka. (cf. T., book I).

20 *1. Story of Kacadruma.

2. Ape and wedge: city Girinagara; king Suśarmā (cf. I, 1)³⁾.

(The portion of the frame-story that follows the above mentions the wild buffalo Subhadra as the Mahāpratihāra or chief door-keeper or secretary of the lion Piṅgalaka).

25 3. Jackal and speaking cave: jackal named Upāyanipūna (cf. Pn. III, 15; Tantra, app. III).

4. Jackal and drum: jackal named Mahābhīru (cf. I, 2).

1) “*Bheda* (causing of disunion), *parikṣā* (scrutiny), *viśvāsa* (confidence): fourth, *vañcana* (deceit) and *mitra-kārya* (making of friends)—these are the five stories known as tantras”.

2) In addition, Durga has added two Kannada stanzas each, as a sort of summary, at the end of the first four books; and he has likewise added two Kannada stanzas each at the beginning of the last four books. At the end of the fifth book, he has added seven stanzas in praise of himself, followed by two of a benedictory nature.

3) i. e. I, 1 of T., and similary in what follows when no other Pañca version is expressly mentioned.

- * 5. Story related by Sañjivaka (Sañjivaka's and Piṅgalaka's former births).
- * 6. Vararuci and the *brahmaṛākṣasa* (ogre).
- * 7. Vyāsa and Vālmīki.
- 8 a. Monk and swindler: monk Dēvaśarma in country Ābhila 5 and town Krauñcapura; disciple Āśadhabhūti who steals money when Dēvaśarma is engaged in meditation.
- 8 b. Rams and jackal.
- 8 c. Cuckold weaver and barber's wife (cf. I, 3 a, b, c).
- 9. Crows and serpent (cf. I, 4). 10
- 10. Heron, fishes and crab (cf. I, 5).
- 11. Lion and hare: hare named Dirghakarṇa (cf. I, 6).
- *12. Monkey and ungrateful hunter.
- 13. Grateful animals and ungrateful man: hunter named Kambalaka; monkey named Capalaka; Brāhmaṇa named 15 Śivabhūti; hunter Kambalaka lives in town Padmanagara (cf. Pn. I, 9).
- 14. The two parrots (cf. Pn. I, 29).
- 15. Louse and bug: king Rājendracandra of Kauśāmbī; louse Mandavisarpiṇī and bug Ḏuṇḍuka (cf. I, 7). 20
- *16. Black serpent and non-poisonous serpents.
- 17. Swan and owl: swan Sumitra; owl named Kanakākṣa (cf. Pn. I, 12).
- 18. Camel and lion's retainers: lion Madotkaṭa; camel Kathaka (cf. I, 9). 25
- *19. The monkey Nālījaṅgha and Gautama.
- 20. The Brāhmaṇa and the rogues (cf. III, 5).
- 21. Strand-birds and the sea: male bird named Caṇḍaparā-krama; female named Madhurālāpā (cf. I, 10).
- 22. The swans and tortoise: tortoise named Vācāla (cf. I, 11). 30
- *23. Devadatta and the procuress.
- *24. Daughter-in-law and mother-in-law.
- 25. The three fishes (cf. I, 12).
- *26. Rāvana and Vibhiṣaṇa.

27. Duṣṭabuddhi and Dharmabuddhi: town Madhurā; Duṣṭabuddhi's father named Prēmamati (cf. I, 15).
28. Heron, serpent and mongoose (cf. I, 16).
- *29. Maidservant, ram and monkeys.
- 5 II. Frame-story — The Brāhmaṇa and the mongoose (cf. T., book V): town Śōbhāvati; Brāhmaṇa named Devaśarma; wife named Yajñadattā.
1. Somaśarma's father: town Dharmavatī; Brāhmaṇa named Nāgaśarma (cf. V. 1).
 - 10 2. The merchant who killed the monks: town Bhadrapura; merchant, Dāridryabhūti's son Dhanadatta (cf. V, 2).
 - * 3. The story of Ajita.
 - * 4. The story of old Gautamī.
- III. Frame-story — War between crows and owls: owl-
15 king named Arimardana living in Añjanagiri; his four ministers named Raktakṣa, Krūrakṣa, Jihmākṣa and Dṛpadākṣa (cf. T., book III).
1. Birds elect king (cf. III, 1).
 2. Tiger, partridge and hare (cf. III, 4).
 - 20 * 3. Story of Nārāyaṇabhaṭṭa.
 - * 4. Story of Śiśupāla.
 5. Ape, glow-worm and officious bird (cf. 1, 14).
 6. Ape and bird's nest (cf. Pn. IV, 9).
 7. Self-sacrificing dove (cf. Pn. III, 8).
 - 25 8. Brāhmaṇa, thief and brahma-rākṣasa: town Ujjayani; Brāhmaṇa named Subrahmaṇya (cf. III, 6).
 - * 9. Story of Tuṅgabhuja.
 - *10. Story of the magician and the dead tiger.
 11. The mouse-maiden: sage named Yajña (cf. III, 9).
 - 30 *12. Dūrvāsa and dog.
 13. Serpent carries frogs: king of frogs named Jalapāla (cf. III, 10).
 14. The Butter-blind Brāhmaṇa: town Vardhamāna; Brāhmaṇa named Viṣṇuśarma; his wife Durmati (cf. Pn. III, 17).

IV. Frame-story — Ape and crocodile: ape named Krṣṇavadana; ousted by Kakubali; crocodile, Krakaca; its wife Sukathā (cf. T., book IV).

1. Ass without heart and ears: lion named Amitavikrama (cf. IV, 2). 5

V. Frame-story — Mouse, crow, tortoise and deer (cf. T., book II).

1. Old bird's advice (cf. III, 11).
2. Mice free elephant (cf. Pn. II, 8).
3. Brāhmaṇa, crab and crow (cf. Spl. V, 15). 10
4. Two monks: town Kāñcipura; monks Bitṭikaṇṇa and Bṛhaspati (cf. II, 1).
5. The too miserly jackal (cf. II, 3).
- *6. The croaking frog.

The titles of the Pañca. stories that are met with for 15 the first time in this version are marked above with an asterisk. They are so marked in the comparative table also (Table I) that I give below on pp. 268 and that shows the correspondences of the stories in Du with those in T., SP., Spl. and Pn. 20

In the light of this comparative table, the stories of Du. may be grouped into four classes:—

Class A—comprising the following stories that are peculiar to Du. and are not found in T., SP., Spl. or Pn., namely, KM. 1; I. 1, 5, 6, 7, 12, 16, 19, 23, 24, 26, 29; II. 3, 4; ²⁵
III. 3, 4, 9, 10, 12; and V. 6;

Class B—comprising those that are common to Du. T., SP., Spl. and Pn., namely, the frame-stories of books I, II, III, IV, V; Du. I. 2, 4, 8—10, 11, 15, 18, 20—22, 25, 27, 28; II. 1, 2; III. 1, 2, 5, 11, 13; IV. 1; V. 4 and 5; ³⁰

Class C—comprising the stories that are common to Du. and Pn. only, not being found in T., SP. or Spl., namely, Du. I. 13, 14, 17; III. 7, 14; and V. 2; and

Class D—comprising the remaining stories, namely, Du. I. 3; III. 6, 8; V. 1 and 3. 35

Of these, I give below the synopses of those belonging to class A:

Table I.

Durga's Pañcatantra.	T.	SP.	Spl.	Pn.
KM.	KM.	KM.	KM.	KM.
*KM. 1.	—	—	—	—
Tantra I.	I.	I.	I.	I.
Frame-story: Lion and Bull.	Frame	Frame	Frame	Frame
* 1. Story of Kacadruma.	—	—	—	—
2. Ape and Wedge.	1	1	1	1
3. Jackal and Speaking Cave.	III. 11	—	III. 4	III. 15
4. Jackal and Drum.	2	2	2	2
* 5. Story of Sañjivaka's and Piṅgalaka's former births.	—	—	—	—
* 6. Vararuci and ogre	—	—	—	—
* 7. Vyāsa and Vālmīki.	—	—	—	—
8. The Three Self-caused Mishaps.	3	3	4	4
9. Crow and Serpent.	4	4	6	5
10. Crane and Crab.	5	5	7	6
11. Hare and Lion.	6	6	8	7
*12. Monkey and ungrateful Hunter.	—	—	—	—
13. Grateful Animals and ungrateful Man.	—	—	—	9
14. The Two Parrots.	—	—	—	29
15. Louse and Bug.	7	7	9	10
*16. The Black Serpent and non-poisonous Serpents.	—	—	—	—
17. Swan and Owl.	—	—	—	12
18. Lion's Refainers and Camel.	9	8	11	13
*19. The ape Nālījaṅgha.	—	—	—	—
20. Rogues and Brāhmaṇa.	III. 5	III. 5	III. 3	III. 4
21. Strand-birds and Sea.	10	9	12	15
22. Swans and Tortoise.	11	10	13	16
*23. Devadatta and Procress.	—	—	—	—

Durga's Pañcatantra.	T.	SP.	Spl.	Pn.
*24. Daughter-in-law and Mother-in-law.	—	—	—	—
25. The three Fishes.	12	11	14	17
*26. Rāvaṇa and Vibhiṣaṇa.	—	—	—	—
27. Duṣṭabuddhi and Dharmabuddhi.	15	14	19	26
28. Mongoose and Crane's eggs.	16	15	20	27
*29. Quarrel between maid-servant and Ram.	—	—	—	—
Tantra II.	V.	V.	V.	V.
Frame: Brāhmaṇa and Mongoose.	Frame	Frame	1	1
1. Somaśarma's Father.	1	1	9	7
2. The two Murderers.	2	2	Frame	Frame
* 3. Story of Ajita.	—	—	—	—
* 4. Story of Old Gautamī.	—	—	—	—
Tantra III.	III.	III.	III.	III.
Frame: Crows and Owls.	Frame	Frame	—	Frame
1. Birds elect king.	2	2	Frame	1
2. Tiger, Partridge and Hare.	4	4	2	3
* 3. Story of Nārāyana-bhatta.	—	—	—	—
* 4. Story of Śiśupāla.	—	—	—	—
5. Ape, Glowworm and Bird.	I. 14	I. 13	I. 17	I. 25
6. Ape and Bird's nest.	—	—	IV. 12	IV. 19
7. Dove gives up his own life for hunter	—	—	—	8
8. Brāhmaṇa, Thief and Ogre.	6	7	—	10
* 9. Tuṅgabhuja and Lion.	—	—	—	—
*10. Snake-charmer and dead Tiger.	—	—	—	—
11. The mouse-maiden.	9	9	IV. 8	13
*12. Dūrvāsa and Dog.	—	—	—	—
13. Serpent carries Frogs.	10	10	9	16
14. The butter-blind Brāhmaṇa.	—	—	—	17

Durga's Pañcatantra.	T.	SP.	Spl.	Pn.
Tantra IV.	IV.	IV.	IV.	IV.
Frame: Ape and Crocodile.	Frame	Frame	Frame	Frame
1. Ass without Heart and Ears.	2	1	2	2
Tantra V.	II.	II.	II.	II.
Frame: Crow, Mouse, Tortoise and Deer.	Frame	Frame	Frame	Frame
1. Old bird saves others through his advice.	III. 11	—	—	I. 19
2. Mice free Elephant.	—	—	—	II. 8
3. Brāhmaṇa, Crab and Crow.	—	—	V. 15	—
4. The two Monks.	II. 1	II. 1	II. 1	II. 1
5. The Miserly Jackal.	II. 3	II. 3	II. 3	II. 4
*6. Story of the Frog.	—	—	—	—

I. 1. Story of Kacadruma.

King Mahādruma had a son named Kacadruma who did not in his boyhood cultivate the society of his elders but associated with evil-living men and was a slave to the seven kinds of *vyasana*. He became king after his father's death and being ignorant of the teachings of *Nītiśāstra* he did not consider things well and therefore lost the services of the *purohita* (chaplain), chamberlain, chancellor of the exchequer, commander of the army, the ministers and many other chief officers and 10 feudatories that were well disposed towards him. He then bestowed these offices on the rascally crew that were his playmates, and being intoxicated on account of his vast inherited wealth he turned his face away from *dharma*, became addicted to sensual pleasures, got money by unfair means, sequestered 15 the lands that had been granted by previous kings to Brāhmaṇas, temples and *agrahāras*, harassed the good and pleased the wicked. On various pretexts he plundered the great merchants and old officers and distributed the spoils among his rascally servants. Thus out of the seven members (*saptāṅga*) there

remained¹⁾ only one. Seeing this, and the disturbed state of the kingdom, his cousin Simhabala attacked it. The old servants, friends, soldiers and frontiersmen that had already been disgraced, now stood aloof; and many of his rascally servants ran away and some joined the enemy. The foolish 5 Kacadruma having thus been abandoned by all, was captured by the enemy.

I. 5. Story related by Sañjivaka to Piṅgalaka.

In a former birth you were born in the city of Māyāpura as king Siṁhavarma. After ruling for some time you became 10 disgusted with family life and retired to the forest. Seeing there an ascetic standing in the midst of five fires, you began to do likewise without receiving instructions from a teacher. You were thus scorched by the five fires and your mind remained impure. Dying thus when your anger was ablaze 15 and in murky meditation, you have been born as a great valiant lion.

I too lived for some time in the forest practising austeries until the dawn of wisdom in me; but the result of former evil deeds had not yet worked itself out, when, dis- 20 obeying for once the orders of the teacher I looked at an ascetic's daughter with eyes of love. Seeing this, he became angry and uttered a curse that I should be born as a beast. I, afraid, humbly prayed to him that I may be born in the house of a virtuous person and that I should have a remem- 25 brance of my past birth. My teacher kindly assented to it and I was born as an ox in the house of Vardhamāna who always follows the clear path of virtue; and I am thus acquainted with what is *dharma* and what is not.

I. 6. Vararuci and the brahma-rākṣasa.

30

The sage Vararuci who was wandering and visiting holy places was once passing through the Daṇḍaka forest when a *brahmarākṣasa* (ogre) saw him and desiring to eat him approa-

1) Namely, the king. The other six members (known also as *prakṛti* or element) are the minister, ally, treasury, kingdom, fortress and army.

ched. Seizing hold of his hand he asked: "What is the way? What is the news? Who is happy? and who is served?" Vararuci understanding his intention replied:

"Abstaining from the taking of life and of what belongs to others; truth in speech; making gifts in time according to one's ability; dumbness in the matter of speaking about others' wives; damming the torrent of greed; humility towards teachers and compassion towards all beings; this is the way to well-being".

¹⁰ "The news is that Time is cooking all creatures in the great pot known as the world with the sun and fire as fire-wood and months and seasons as his ladle".

¹⁵ "He, O night-walker, is happy, who has no debts, who is not the servant of anyone, and who has a dish of vegetables once in five or six days".

"He is served who has one wife, three sons, two ploughs, a pair of oxen, and ten milch-cows, and lives in the centre of kingdom on fertile land".

I. 7. Vyāsa and Vālmīki.

²⁰ The sage Vālmīki, when he foresaw the Rāmāyaṇa (the life of Rāma) and described it in detail, ordained that in future no one should describe foreseen events. When therefore Vyāsa foresaw the events of the Mahābhārata story, he went to Vālmīki and bending low before him in humility said with ²⁵ folded hands, "Your reverence, I have seen a story that is a means to the attainment of *dharma*, *artha*, *kāma* and *mokṣa*. Please permit me to describe it in a poem". The poet reflected for some time and then asked, "In that case say what *dharma* is". Vyāsa replied, "Hear the quintessence of *dharma* and ³⁰ ponder over it: one should not do to others what one does not want others to do unto one's self".

I. 12. Monkey and ungrateful hunter.

In the Kāmyaka forest lived a hunter named Kathaka. One day he went a-hunting and seeing an aged tiger aimed ³⁵ an arrow at it and missed it. Being then pursued by it, he ran swiftly and took hold of the low-hanging roots of a

banyan tree which was the abode of a troop of monkeys. At that time a monkey came swiftly to him and saying, 'Be not afraid', took hold of his hand and drew him up. Seeing this the old tiger said, "O monkey, do not draw up this hunter so as to be beyond my reach. He is a great sinner and very 5 treacherous. He will be faithful to you for as long as it suits him and no longer. Therefore push him down so that I may kill and eat him". The monkey hearing this became angry and said: "I am not going to throw over to you the hunter who has taken refuge with me. Return therefore by 10 the way you came". The tiger then said: "O monkey, that are ignorant of the teachings of *Nītiśāstra*, if you will not listen to me and if you will make friends with this wicked man, you will meet the same fate as did Śivabhūti when he made friends with Kambalaka". The monkey asked, "What 15 was that?" The tiger said: (*here follows the story of The Grateful Animals and Ungrateful Man*) "Therefore do not trust this evil person but push him down". The monkey replied: "I shall in no case push him down; depart hence"; and the tiger accordingly went away. There-after the monkey 20 thinking that the hunter was hungry went to bring some fruits; whereupon the wicked man seeing its young ones, reflected that they would serve his family as food for a day or two, and taking them went away.

I. 16. The black serpent and the poisonless 25 serpents.

A king named Prajāpāla had a pond constructed in his park and filled with water. In order to frighten away the belles who used to disport themselves there, he had some nonpoisonous serpents placed in it which were fed with milk.³⁰ Once a young black serpent came there and seeing the fat water-serpents asked if they would allow him to stay with them. The water-serpents said, 'Very good'; but an old one amongst them said, "This serpent is a poisonous one. We on the other hand are poisonless serpents. Therefore there 35 cannot be any friendship and association between us. Have

you not heard the story — *kumitra-sevām na kadāpi kuryāt?*¹⁾; and he related it to them. The other serpents however did not listen to its advice but made the black serpent stay with them. It fed and throve on the milk and became fat and overbearing. Once, in summer, king Prajāpāla, desirous of disporting himself in the water, went to the pond with the women of his harem and was disporting himself, when the black serpent seized his queen and would not let go its hold. Seeing this, the king somehow set the queen free and had 10 the black serpent and the water-serpents killed and cut into many pieces.

I. 19. The monkey Nālijāṅha and Gautama.

Once the great sage Gautama was practising austerities in the forest and being without food for some days was 15 about to die. A monkey named Nālijāṅha which had been formerly fostered by him saw this and said, "Your reverence, please eat me and continue to practise austerities". The sage replied that it was not proper to eat an animal that one had fostered one's self; but the monkey which knew the truth 20 because of its having lived in the midst of sages, said, "Your reverence, you have not yet got rid of wrong notions. It is the body alone that suffers and not the soul. Knowing that this body is only for doing good to others, I give this to you. Please take this and fulfil my desire". Gautama then in 25 order to preserve his life ate the monkey that he had himself fostered.

I. 23. Devadatta and the procress.

"There is a procress in Ujjayani who excels in recounting stories. She will not however recount one unless she is paid so a thousand gold pieces". Hearing this a Brāhmaṇa named Devadatta became very anxious to hear one and taking a thousand gold pieces with him set forth for Ujjayani. When he was passing through a great forest, he was seized by a *brahma-rākṣasa* who wanted to eat him. Devadatta however

1) "One should never associate with bad friends".

related to the *rākṣasa* in detail the object of his journey and said: "I have with great trouble come here with the money in order to hear the story. If therefore you do not thwart my wish but allow me five days' time, I shall go and hear the story and return to you without delay. You can depend upon it". The *rākṣasa* agreed to it and observing that he was hungry gave him enough food. The Brāhmaṇa ate it and taking leave of the *rākṣasa* went straight to Ujjayani, and going to the house of the procress, placed before her the gold that he had brought and said, "Now please recount 10 the story". The procress said, "Very good; please listen with attention. People whom we have once seen are (i. e. should be regarded as) our kinsmen when we meet them again. This is in truth the story". Devadatta was much astonished and taking leave of the procress returned to the 15 *rākṣasa*. He meeting him said, "Why, brother-in-law¹), have you come?" and then asked him to reaccount the story that he had heard. Devadatta thereupon repeated to him the words of the procress: the *rākṣasa* felt much surprised and saying, "When I first saw you I gave you food. You are therefore 20 my kinsman", spared him.

I. 24. Daughter-in-law and mother-in-law.

In a great agrahāra named Sāligrāma lived a woman named Kumati who was the wife of the head of the village. One day she said to her daughter-in-law Saumitri, "I shall 25 go to the next village and return in a short time. Look after the house well" and departed. At that time, a Brāhmaṇa came there and said to Saumitri: "Daughter, if you feed twelve Brāhmaṇas today with good milk you will get gold and a son and also attain your desires". Accordingly Saumitri 30 fed twelve Brāhmaṇas with *pāyasa* (milk and rice) after worshipping them with devotion and was with them in a happy frame of mind after receiving their blessings. At that time her mother-in-law Kumati returned and seeing all this

1) In the original, *bhāva* (sister's husband). This word, like *māva*, (maternal uncle) is used in respectful address.

cried out, "What, thou slave! Who gave you so much freedom? You have during the short period of my absence made the house bare in order to feed crows"; and scolding her daughter-in-law, she beat her cruelly and thrust her out of the house.

5 Saumitri, being afraid in the dark and not daring to go far; took shelter in the large hollow of a tamarind tree that stood at the entrance of the village. Some time after, there came there some ogresses who had assumed other forms and who, ascending the tree, bade it through their magical power to 10 go to the Golden Island (*suvarṇa-dvīpa*). The tree flying there quicker than thought, the ogresses got down and sallied forth to eat flesh. Saumitri after looking all around came out, and seeing gold dust shining red at the entrance of mouse-holes, gathered some saying to herself, 'The blessings of the 15 Brāhmaṇas have come true', made it into a bundle and hid herself as before in the hollow of the tree. Some time later the ogresses returned and after making through their magical power the tree move back to its place, they got down and departed for their homes. Saumitri too went to her house 20 and placed before her mother-in-law the bundle of gold dust, seeing which she rejoiced much and hearing in detail the story of how it was got, said to Saumitri, "I shall go to day and bring all the gold". When the sun sank and she set about going to hide herself in the tree, Saumitri said, "Mother-in-law, one cannot understand the ways of ogresses. If you are bent upon going there, then go only when you can hold yourself in silence whatever they do. Otherwise do not go". Hearing this the virago said, "What! Do I not know without your telling me the guiles of the ogresses? Hold your tongue" 25 and went forth disregarding the advice of her daughter-in-law and hid herself in the hollow of the tree. At midnight the ogresses came there and began to discuss whether it would not be well if they went to the island of Kadāra that day. Kumati hearing this thought within herself, "If I remain silent any longer, my object will not be gained. Let whatever will, happen", and said to the ogresses, "The flesh of the inhabitants of Kadāra is pungent and poor. Do not go

there. Go to the Golden Island; the flesh of its inhabitants is delicious like nectar". Hearing this the ogresses cried out, "Aha! Heaven has come to us; the thing we are searching for has of itself fallen into our hands", and joyfully pulling out Kumati out of the hollow by a leg as one pulls out a mouse from its hole, cut her into two and ate her.

I. 26. Rāvaṇa and Vibhiṣaṇa.

Rāvaṇa, the great-grandson of Brahmā, and always engaged in the performance of the rites enjoyed in the Vedas, became a prey to passion and deceiving Rāma carried off the Daughter¹⁰ of the Earth (i. e. Sītā). Thereupon Rāma in order to recover her built a bridge and was about to attack Rāvaṇa when he hearing of it began to deliberate how to ward it off. At that time Vibhiṣaṇa said to him that it was not proper for a hero like Rāvaṇa who was Brahmā's great-grandson, to¹⁵ covet the wife of another and counselled him to give her up to Rāma. Rāvana however did not relish this advice which ran counter to his desire and therefore sought to kill him.

I. 29. Maidservant, Ram and Monkeys.

In a town named Sagarapura lived a king named Sagara²⁰ who loved ram-fights and therefore kept a herd of them in his stable. An insolent maidservant used to beat one of the rams everytime when she went to the palace to perform her work and returned from it. Once when she stood near to it, the ram which bore animosity against her butted her hard.²⁵ At this she became enraged and bringing a faggot of burning wood beat the ram with it. The ram caught fire, and the rope that bound it being cut, it went into the stable and rolled itself on the straw in the manger. The straw caught fire and it spread to the stable and half burnt the horses in³⁰ it. The king thereupon had some veterinary doctors called and asked them the proper mode of treatment. They said that the fat and the blood of monkeys was the proper medicine to apply; and the inhabitants of the town as well as the king's servants thereupon began to kill monkeys and exter-³⁵minated them.

II. 3. The story of Ajita.

In the town Amarāvatī lived a merchant known as Vimalamati who earned much gold, but spending it incessantly in giving gifts and in charitable works, was overtaken by poverty in old age. When he was about to die he called his son Ajita and telling him, "I have kept for you a priceless thing in a book", passed away. After the funeral ceremonies were over, Ajita took out the book to see the thing which his father had kept for him and found only one palm-leaf which was wrapped up in many pieces of cloth. On the palm-leaf was written a Prakrit stanza. On seeing this, Ajita blamed himself for having longed for inherited wealth and setting forth from his house, went to Ujjayani the capital of the Gupta kings. There he saw king Vikramāditya and obtained from him the office of looking after the bed. One day, when the king had gone a-hunting, he, in order to while away the time, wrote on the central beam of the frame which supported the mosquito curtain, the Prakrit stanza bequeathed to him by his father as being a priceless thing.

Owing to the delay in the king's return, the senior queen and queen Rūpādevī in order to pass the time took part in a drama and played the parts of Rāma and Sītā. Being very tired, they forgot to take off their make-up and went to sleep together on the king's bed. Towards midnight the king returned, and being very much fatigued did not bathe and eat, but went at once to his bedroom. Seeing there a man sleeping with his senior queen, he became ablaze with anger and taking a sword from the hands of his servant raised it in order to bring it down upon them. As the sword was arrested by the central beam, he looked up and saw written thereon in very clear characters the following gāthā:

*māhehi suvaggāhi ya māpattiya jinṇaditti paccakkham |
paccakkhammi ya dīṭṭham juttājuttam viyārehi ||¹⁾.*

1) This stanza is corrupt. It occurs in the Śukasaptati (textus simplicior, p. 121) in the form —

*ma hohi suhaggāhā mā pattihi jaṇ na dīṭṭha-paccakkham |
paccakkhammi vi dīṭṭhe juttājuttam viānāhi ||*

The king pondered in his mind over the meaning of the *gāthā* and remembering in his mind that it was not proper to kill people that were in sleep, resolved to wake them up and to hear what they had to say before inflicting punishment. He therefore pricked them with his sword when the two queens 5 woke up suddenly and prostrated themselves before him. On his enquiring what the matter was, queen Rūpavatī said: "Sire, as it was a long time since you went hunting and you did not return, the time hung heavily on our hands and I and the senior queen took part in a play. I impersonated 10 Rāmacandra and the senior queen Sītādevī. Being very tired we did not take off our make-up and fell asleep. We pray that you will graciously excuse us", and bowed low at his feet. The king was much surprised and related to the queens in detail what had happened. And the sun rising soon after, 15 he had all his servants called and finding out that it was Ajita who had written the *gāthā* in the bed-chamber, gave to him much gold, jewels, horses and other things, observing that the *gāthā* was, as his father had said, really priceless.

II. 4. The story of Old Gautamī.

20

Old Gautamī led a very righteous life, knew the truths of philosophy, was a storehouse of intelligence and discrimination and was possessed of all virtues. Once her eldest son was killed by the bite of a serpent and a hunter seeing it caught it and placing it before Gautamī besought her permission 25 to kill it. Gautamī however said that the reptile had acted according to its nature and not in malice, and did not allow him to kill it.

III. 2. Tiger, Partridge and Hare.

(Cf. III. 4: instead however of the cat, the tiger appears 30 here as the judge. The name of the partridge is Caturaka, of the hare Kalahapriya, and of the tiger Viśālakarṇa. The

which R. SCHMIDT has translated as: „Sei nicht leicht-gläubig; glaube nicht, was du nicht mit Augen gesehen hast. Selbst wenn du es aber mit Augen gesehen hast, unterscheide zwischen Rechten und Unrechten“.

tiger says that it has been fasting for a month, that therefore it cannot hear well, and thus induces the two to approach near).

III. 3. The story of Nārāyaṇabhaṭṭa.

In the Malaya country is an *agrahāra* named Nambinārā-
5 yaṇa in which lived a Brāhmaṇa named Nārāyaṇabhaṭṭa. Once he resolved to go on a tour of pilgrimage and visit the holy places; and without saying anything of this to anybody, he left his house at midnight and went north taking with him a bamboo stick within which he had concealed some,
10 gold. Another Brāhmaṇa named Dhūrtaśikhāmaṇi (Crest-jewel of Rogues) saw him passing, and thinking that there must be some money with him, obtained permission to accompany him.

In the course of their wanderings the two arrived at Campānagara where they sought shelter in a Brāhmaṇa's
15 house. There, while performing his twilight worship, Nārā-yaṇabhaṭṭa saw his hostess cover her face when suckling her boy-child. Wondering thereat he enquired the reason therefor of his host who replied, "My wife is very chaste and will not see the faces of other men. As this is a boy-child,
20 she does not want to look at his face because it is a sin to do so and is therefore suckling him with her face covered". Nārāyaṇabhaṭṭa felt much surprised at this explanation and resolving to see more into this matter stayed there for that day and saw the woman commit adultery during the night
25 with her cowherd.

Soon after midnight the two wanderers resumed their journey and arrived at the bank of the Narmadā at daybreak. While bathing in the river, Dhūrtaśikhāmaṇi showed to Nārā-yaṇabhaṭṭa a blade of straw clinging to him and saying,
30 "Ah! What a wicked man am I! I have committed theft", requested Nārāyaṇabhaṭṭa to wait for him for a day in the next town while he would go back and return the blade of straw. Thus inducing Nārāyaṇabhaṭṭa to place confidence in him, he took from him his bamboo stick containing gold and fled with it.

35 Nārāyaṇabhaṭṭa felt much distressed at the loss of his money, but regaining fortitude after some time, continued his

journey and arrived one day at a sacred pond in a forest. On the bank of the pond he saw a plump heron preaching *dharma* to a concourse of birds and fish. Feeling much surprised and resolving to observe the matter well, he hid himself in a shrub close by and began to watch. Shortly 5 afterwards, the heron finished its preaching and said, "I shall now resume my austerities. You may go". The birds all flew away at once and the fish began to go one after another, when he saw the heron catch and eat the hindmost ones one by one.

Some days later, he arrived at Ujjayani and saw in the 10 park outside the town a person in the guise of an ascetic standing in the midst of four fires and looking at the sun. Thinking that there must be some mystery in it, Nārāyaṇabhaṭṭa resolved to watch him and saw that when the night had approached and it was dark, this seeming ascetic ceased 15 from his austerities. He was then joined by another person who gave him clothes to wear and said: "I have brought the instruments for burglary". The ascetic said, "Very good", and the two set forth, broke into the king's palace and stole the treasures therein. When they were coming out, they were 20 seen by the watchmen who raised an outcry which was heard by the policemen and brought them to the spot. Hearing them arrange among themselves to close all the roads and round them up, the thieves found it inconvenient to escape with the bundle of treasures. They therefore went to the park; 25 and after placing it as also the jemmy and chalk, before Nārāyaṇabhaṭṭa who was lying down there, the false ascetic resumed his former guise. By that time the policemen came there and asked, "Your reverence! Are there any strangers come this way? Please tell us". The pretended ascetic 30 replied with signs that there was one who had come and who was lying there under the tree. They approached then the Brāhmaṇa who was lying there, and seeing before him the bundle of treasures and the housebreaking instruments, placed them on his head and carried him to the king. The 35 king thought that he was the thief and was about to punish him when Nārāyaṇabhaṭṭa said:

bālācumbita-nārī ca tṛṇa-coraś ca brāhmaṇah |
dharmaṇi karoti śakunis tāpaso nāsti saṃśayah ||¹⁾

and explained to the enquiring king its meaning in detail. The king thereupon had the cave of the pretended ascetic searched, and finding therein several things that had been stolen in his city, he had the false ascetic suitably punished and gave much wealth to Nārāyaṇabhaṭṭa.

III. 4. Story of Śiśupāla.

King Yudhiṣṭhīra set about the celebration of the Rājasūya sacrifice and invited Śrī-Kṛṣṇa and other Yādavas, Duryodhana, Śiśupāla and other kings, and Vyāsa and other great sages. When the sacrifice was over, he asked Bhīṣma, "To whom should I pay first honours"? Bhīṣma said that it was to Śrī-Kṛṣṇa that the first honours belonged and Yudhiṣṭhīra accordingly began to duly worship Śrī-Kṛṣṇa, when Śiśupāla, becoming enraged, abused Yudhiṣṭhīra, Bhīṣma and Śrī-Kṛṣṇa and was killed by the last-mentioned.

III. 9. The story of Tuṅgabhuja.

In the country of Aṅga was a king named Tuṅgabhuja. One day three learned men known as Yogasiddha, Tantra-siddha and Mantrasiddha²⁾ came to him and said that they were proficient in wonderful arts. On the king asking what these were, Yogasiddha said that he could declare from a look at a bone of whatever age to what animal it belonged; Tantrasiddha said that he could clothe with flesh, blood and skin fully any bone that was shown to him after Yogasiddha had declared to what animal it belonged; and Mantrasiddha said that he could endow with life, strength and vigour any form that was created by his friend Tantrasiddha. The king showed them much honour and in order to test their profi-

1) It is difficult to determine what this corrupt stanza signifies. I translate tentatively: "The woman kissed by a boy-child; the Brāhmaṇa who has stolen a blade of straw; the bird practises dharma; there is no doubt that he is an ascetic".

2) Adept-in-yoga, Adept-in-tantra (i. e. manipulation), and Adept-in-mantra (charms).

ciency, called the chief of hunters (*kirāta*) and ordered him to bring an old bone. The hunter went to his village and taking out a bone from an old and disused well placed it before the king. The king thereupon had the learned men brought before him and showed them the bone. The first,⁵ seeing it, said that it was the bone of a large and powerful lion. The king then ordering the second to clothe it with flesh and blood, he took it away and created a terrible lion whose sight made all people fly, and then invited the king to view it. The king went there with his retinue and seeing¹⁰ it was much astonished. Calling Mantrasiddha he then told him to endow that form with life. Hearing this one of his ministers said humbly: "Sire, you have caused so much to be done in order to test the proficiency of these learned men. There is no doubt that the third learned man will acquit¹⁵ himself as well as these two have done. Stop therefore this pastime of seeing this lion endowed with life". The king however replied, "Keep quiet. Let us see this wonder". Then another minister said, "Sire, do not be so insistent in this matter. As the Senior Minister has said, this is a lion and²⁰ the magical arts of these learned men are very efficacious. If then the lion were to be endowed with life due to these arts, is it possible for us to stand here and face it? It is not therefore proper to have this lion filled with life. There is a story that is quite apposite in this connection. (*The 25 minister then relates to the king the story of the snake-charmer who revived the dead tiger*). Therefore let not your majesty insist on this lion being filled with life". Tungabhuja said, "There is no use in much talking. Please keep quiet; and let us see if this magic lion will be bound with fury, will attack so and will eat others".

Being thus quite deaf to the advice of his ministers, he called Mantrasiddha and ordered him to immediately endow the lion with life. He however advised the king not to make little of the matter because it was a magic lion but to have his³⁵ army ready about him. This was done and the king set himself on a great elephant in the midst of the fourfold army. Mantra-

siddha then endowing the lion with life, it roared, looked all around and seeing the elephant on which Tungabhuja was sitting, bounded upon it and killed Tungabhuja and his army.

5 III. 10. The Snakecharmer who revived the dead tiger.

Once a foolish snakecharmer who had learnt the art of extracting poison from snake-bitten persons and curing them, went about searching for someone who had been bitten by a snake in order to test his own proficiency. When passing 10 through a forest, he saw a tiger that had been killed through the bite of a snake, and set about reviving it though he was advised that it was not good to revive a dead tiger. After he extracted the snake-poison from the tiger and revived it, it ate the snakecharmer and went on its way.

15 III. 12. Dūrvāsa and the dog.

Once there dwelt in a hermitage a sage named Dūrvāsa. He saw one day a pup and taking a liking to it began to rear it. After some time the pup became daring and mischievous and began to touch the vessels and pollute them. Thereupon 20 the wives of the sages complained to Dūrvāsa who, being unable to let it go, changed it into a monkey. This began to enter the hermitages, to spill the water in the water-pots, to scatter the *mandāra* flowers that had been gathered for the worship of the gods, to tear clothes and deerskins, to 25 break umbrellas to pieces, and to scatter the grains that had been collected in heaps, and thus gave endless trouble to the ascetics. Dūrvāsa therefore transformed it into a deer, but on seeing it running in fear and being pursued by beasts of prey, he changed it into a tiger. This tiger was one day 30 pursued by a mighty elephant and fled for shelter to the sage who then transformed it into a lion. On the lion beginning to kill the boys of the sages, Dūrvāsa became angry and transformed it again into a dog.

V. 3. Brāhmaṇa, Crab and Crow.

35 In the town of Campāpura there lived a Brāhmaṇa. He set forth once on a pilgrimage tour and seeing a small crab

in a pond that was drying up, he, filled with compassion, placed it in his water-pot and carried it with him. Once when going to Kurukṣetra and passing through a forest, he felt tired and laying himself down in the shade of a tree, placed his water-pot near him and went to sleep. A crow 5 that lived on the tree saw the Brāhmaṇa and coveting his eyes, told a serpent that was its friend and that lived in the hollow of the tree, about it. The serpent said, "That is easy; you will get them at once", and seized the sleeping Brāhmaṇa who died at once on account of the poison. The crow then 10 flew down joyfully and sat on the Brāhmaṇa while the crab seeing it felt much distressed that its master's death was caused by it. At that time the crow being naturally restless, and seeing the water-pot by the side of the Brāhmaṇa, put its bill into it. Seeing this, the crab rejoiced that the enemy 15 had fallen into its hands and seized hold of the crow's neck. The crow being then unable to withdraw its neck began to cry, and the snake hearing it approached and seeing the crab asked what the matter was. The crab said, "You have killed this my master on account of your friend the crow. I shall 20 therefore kill this crow. If however you make my master come to life again, I shall let this crow go". The snake did so and the Brāhmaṇa revived. Thus both the crab and the snake exerted themselves for the sake of their friends.

V. 6. The story of the frog.

25

In the country of Avanti is a town named Kāñcīpura. On its outskirts was a beautiful tank in which some frogs were croaking 'tar! tar!'. They sat upon a large stone and were always croaking. A Brāhmaṇa hearing it for several days became curious to learn what the matter was and came 30 to the tank. Seeing him coming all the frogs ran away excepting a big one who would on no account leave his place, but continued to croak 'tar! tar!'. The Brāhmaṇa thought that there was something at the bottom of it, and pushing off the frog, he rolled the stone aside and found some gold 35 underneath it which he took and carried home.

19*

In respect of the stories comprised in class B, too, there are many differences between Du. and other Pañca. versions (T., SP., Spl. and Pn.). The following translation of a passage of Du. will illustrate the character and number of such differences,
5 and will at the same time serve as a specimen of Durga's style.

D u. p p. 30—43 (= T. I. A b. 1—29; P R. 33—91).

"Therefore, it will be like that. We shall continue to serve the king so as just to fill our belly". Davanaka said:
"It is an old saying —

10 *suhṛdām upakāra-kāraṇād*
 dviṣadām apy apakāra-kāraṇāt |
 nṛpa-saṃśraya iṣyate budhair
 jatharam ko na bibharti kevalam ||¹).

Therefore, as for us, we are the hereditary servants and well-
15 wishers of the king of beasts; and though this is not possible to us, it is said in the *Nītiśāstra*:

prabhur guṇa-vihīno 'pi vipattau na parityajet ||²).

Therefore, however lacking in virtues the master may be, it does not befit a virtuous servant to be indifferent to his master's
20 trouble. Besides, our master is now frightened and in need of service. He will make known to his intimate followers only and not to others such secret affairs. Therefore, let us approach the king and find out the kernel of the affair".
Karaṭaka asked: "How have you found out that the king is
25 afraid"? Davanaka said:

"udīrito 'rthah paśunā 'pi grhyate
hayas ca nāgāś ca vahanti coditāḥ |
anuktam apy uhati pañḍito janāḥ
pareṅgita-jñāna-phalā hi buddhayaḥ ||³)

1) "The patronage of kings is desired by discerning persons in order to help their friends and likewise to harm their foes. Who can not, unaided, supply the needs of his belly"?

2) "Even though the master is devoid of virtues, one should not forsake (him) in adversity".

3) "Even a beast understands things (i. e. one's intentions) when they are expressed in words; and horses and elephants move when they are

Therefore, the very state in which he is indicates that he is frightened. We should therefore, at this juncture approach, find out, and remove the fear that is oppressing the mind of the king. Thus we will become his intimates and benefactors". Karaṭaka said:

5

"A servant should under no circumstances approach, in order to communicate something, a king that is engaged in coition, whose attention is engrossed in another work, who is sleeping, who is terrible with anger, who is amusing himself by taking part in a party of sweet conversation, dancing or¹⁰ instrumental or vocal music, who is engaged in looking at cock-fights, wrestling, ram-fights, elephant-fights or buffalo-fights (83).

"A servant should at no time approach his master with a communication when he has heard of the success of enemy kings, when he is playing with balls or getting upon an¹⁵ elephant or sitting in council (84).

"He is a fool that knowingly approaches with a communication a king who is in a state of fear, who is indisposed, whose attention is engrossed by other things, who is hungry or suffering from thirst, or who is engaged in gambling or²⁰ in hunting and who is surrounded by men (85).

"Knowing then, as we do, what is proper to servants, it is not right that we should now enter as if we were ignorant of this and speak".

Davanaka said: "As you have said, it is proper to serve²⁵ in the manner mentioned by you a king that knows *Nītiśāstra*. Knowing that a king is not unruly, or unsettled and that he is a knower of one's own and others' thoughts, it is not proper to approach such a king, and, through self-conceit, speak with him. But there are ancient sayings like —³⁰

*āsannam eva nrpatir bhajate manusyam
vidyā-viḥnam akulīnam apaṇḍitam vā |
prāyeṇa bhūmi-patayāḥ pramadā latāś ca
yah pārśvato vasati tam pariveṣṭayanti ||¹.*

urged (by words). The wise man divines what is not expressed in word; for the fruit of intelligence lies in understanding the (unspoken) thoughts of others".

1) "A king relies on only the man that is near him,

Karaṭaka said:

"Following the maxim, *buddheḥ phalam anāgrahah*¹⁾, I have suppressed my anger. It is certain that something untoward will follow as a result of your obstinacy; we shall see it.
5 Go then if you insist on doing so".

Davanaka then went and approaching the wild buffalo Subhadra who was the Great Doorkeeper, inquired of him if he could see the king. He replied, "The king is in a very bad humour; stop". Piṅgalaka seeing the jackal standing 10 directly opposite thought within himself: "However out of humour kings may be, they should not turn away their faces from any creature whatsoever that comes before them; they should be polite. Such is the teaching of the *Nītiśāstra*. This is my hereditary servant, a well-wisher and of use in many 15 affairs. I must therefore have him admitted and acquaint him with what is in my mind", and ordered that he should be admitted.

The jackal entered the court-hall humbly and softly, went near the king of animals and prostrated himself with 20 humility. On the king saying, 'Come here', he replied, 'As your majesty orders' and sat down on a suitable place. Piṅgalaka looked at his face intently for some time and said: "What Davanaka, we have not seen you from days. Is it consistent with the office of a minister and 25 affection that you do not come near to us and inform us of affairs?" (86).

"What is the reason that you have thus stayed away neglecting my affairs as if your feelings have been wounded? Did I forget to show you the usual honour? Did I neglect 30 your advice and follow those of others? Or did I take away from you the honours and emoluments that were hereditarily yours and bestow them on others"? (87).

Davanaka thought within himself, "This king is without fail in need of my service. He has shown much honour and

though he be not learned, not of a good family, or not intelligent; kings, women and creepers usually embrace whatever (man or tree) is near to them".

1) "The fruit of wisdom is calmness".

spoken with me. It seems to me that my wish will be realised. Therefore I shall first learn exactly what he has in mind and then do what is necessary". He then said to Piṅgalaka; "Who am I amongst the servants of Your Majesty? There is no one that is not useful to a king. For Your Majesty knows the saying of the *Nitiśāstra* —

dantasya nirgharṣaṇakena rājan
karnasya kandūyanakena vā 'pi |
tr̥ṇena kāryam bhavatiśvarāṇām
kim aṅga vāk-pāṇimatā nareṇa ||¹)

10

and therefore has to speak fair even with me. You have anyhow to support, according to the maxim, *vṛṇḍam narendrāyatē*, the children of old servants. For this reason, Your Majesty has spoken so kindly with me. There is nothing that cannot be accomplished by you whose valour is unrivalled,¹⁵ solely and without the assistance of creatures like me. The reason why I did not come near to you all these days is because you did not say, 'You are mine'. Therefore have I stood at a distance, and, because I am your hereditary servant and share in your prosperity, and because I see your glory²⁰ to the fill of my eyes, I live in happiness looking after your prosperity and welfare. Seeing today that there is some anxiety apprehension in your mind, I have come here wishing to learn its cause from Your Majesty, and, removing them through my ingenuity, bring gladness to you and share in it. May²⁵ Your Majesty therefore be pleased to grant me a private interview".

The king of Beasts then ordering the flock of animals to depart, Davanaka continued".

"O king that have fine prominent fore-teeth and long³⁰ claws that are terrible in tearing the foreheads of many rutting elephants, having gone to the river Yamunā to drink water, why did you suddenly and as if startled return at once? What is it that you are thinking over in your own mind without paying attention to any thing else? Tell me"³⁵ (88).

1) "(Even) a blade of straw is of use to kings to clean their teeth or scratch their ears with, how much more, a man who has a voice and hand".

Piṅgalaka was much astonished, and nodding his head so as to shake his bright mane that looked like tender Aśoka leaves coloured with red minerals, thought within himself: "Nobody else can read the thoughts of others so well as this 5 jackal. Now it is not proper to deliberate by myself about the remedy for the great fear that has now entered my mind. Besides there is the saying *sahāyān mantra-niścayah*¹⁾. As this jackal is full of the good qualities proper to servants and is very serviceable the maxim —

10 *svāminī guṇāntarajñe gunavati bhrtye 'nukūlini kaṭatre | mitre cā 'vyabhicāriṇī nivedya duḥkham sukhibhavati ||²⁾* applies here. The affair that cannot be disclosed to him and the illness that cannot be disclosed to a doctor are indeed beyond remedy". The guileless lion then said to the wily 15 Davanaka:

"See, I returned because my ear was filled by a sound that resembled that of thunder and my mind agitated, and I, becoming frightened, did not wish to proceed further (89).

"If you want to know what that terrible sound is, you 20 can hear it even now. For it swells filling the whole forest now and then. Listen attentively" (90).

Davanaka listened with attention for some time and hearing it, said, "I too can hear a sound that is somewhat terrifying". The frightened Piṅgalaka then said: "Some extra- 25 ordinary creature has come to this forest. Therefore the only thing to do now is not to stop here but to go away".

Davanaka then said:

"There are all kinds of sounds — the sound made by a big drum, that made by a small drum, by a bell, by a cloud, so by a conch, and by other things. Without going near and finding out what it is, why should you become startled at hearing it? (91).

1) "One's course of action should be determined after taking the counsel of friends".

2) "A man obtains relief by disclosing his trouble to a master who is discriminating, to a good servant, to a sympathetic wife or to a faithful friend".

Therefore it is not proper that Your Majesty should, before seeking and finding out what this sound is, feel startled like a cow and abandon the forest that has been inherited from your father". The lion said, "Why do you make little of this very deep and terrifying roar saying 'it is a mere sound'? If one considers it, this great sound must be produced by a creature that possesses a proportionately great body. It must without doubt be courageous in proportion. It must also be certainly as bold as it is courageous; and such a bold creature will always be seeking a quarrel with one that is stronger than itself. Therefore, knowing that this creature cannot be inferior to me in respect of overwhelming strength, courage and valour, but is my equal or superior to me, if I, relying on my strength that is only ordinary, offer battle, then the result will be in accordance with the saying *mahi-*¹⁵ *sāsvam āmelane saha vinaśyati*¹⁾ in case the strength of us two is equal, and in accordance with the saying *hastinā pa-*
*dāti-yuddham iva balavad-vigrahah*²⁾ in case that creature is superior to me. Therefore if you still say contrary to *Niti-*
sāstra that I should not, though knowing this, in any case²⁰ abandon this great forest that has been inherited from my ancestors, then there is a story that is quite apposite to the occasion".

Davanaka asked, "What is it"?

Piṅgalaka then said: (*Here follows the story of the Jackal and the Speaking Cave*) Besides it is said in the *Nitiśāstra*, *ātmārtham prthivīm tyajet*³⁾, that is that one should abandon the earth to preserve ones self. *Tān ullōte māru lōkam uṇṭu*⁴⁾ is a current saying. It is universally agreed and said, and

1) "The horse and the buffalo both perish when they meet (i. e. fight) together".

2) "Fighting against a person of superior strength is like the fight of a foot-soldier with an elephant".

3) "One should abandon (even the whole) earth for the sake of preserving one's own life".

4) "The three worlds exist, if one exists (i. e. kingdom, wealth etc. are of value to one, only when one is living)".

heard and known that the preservation of one's self is the highest aim of life. How then can I stay in this place?"

Davanaka said: "Though it is very surprising that so much fear should have been caused in Your Majesty's mind so far, I shall first find out whether the creature that has caused such fear possesses the characteristics mentioned by you, and whether it is alone or accompanied by the two-fold army; and after I learn for certain that the enemy is really strong, I shall think over what ought to be done". He then 10 communicated some stratagems and then continued:

"*ksīne kośe prajā-nāśe śatruu nikāta-vartini |*

na sthātavyam na yoddhavyam tad-deśam ca parityajet ||¹).

Of the circumstances mentioned in this maxim, there is at present merely the apprehension that the enemy is closing 15 upon you; but not one out of the seven components is wanting to you. If the enemies cannot be brought under control by stratagem and other means, then flight would be the only recourse. If, without trying them, you become afraid and flee at the mere hearing of a sound it will be like the story alluded 20 to in the verse:

pūrvam eva mayā jñātam pūrvam etad vivecitam |

anupraviśya vijñātam yāvad dāru ca carma ca ||²”.

Piṅgalaka asked, "what is it"? Davanaka said: —

The Jackal and the Drum.

25 In a forest that was terrible and causing fear on account of its herd of wild elephants, beasts of prey, and mountains and caves, lived a jackal named Mahābhīru (Very-timid). One day that jackal searched the whole forest with the desire of obtaining food, and not finding anything in any place, went 30 to a crow that was his friend. The crow welcomed him and said, "What, brother-in-law, why are you so poorly"? The

1) "When the treasury is empty, subjects killed, and enemy near, one should not stay, nor offer fight; one should abandon that country (and flee)".

2) "I knew, I divined this, before. When I got into it, I found out that it was (nothing but) skin and wood". The stanza seems to be corrupt.

jackal replied, "Not finding any food from some days, I have become emaciated and come to you with expectations".

The crow said, "This is not a difficult matter. Please remain here until I go and return". Saying this the crow flew away as swift as the wind and returning said, "On the 5 bank of yonder river I have seen a battle-field in which fought two kings with their four-fold armies and which is full of corpses. There is enough food there to rid your body of its emaciation. Go there". The jackal then ran to the battle-field and was rejoicing much at seeing the many corpses there 10 when he heard a fearful sound that swelled suddenly, and being unable to remain there, fled. A jackal named Lambakarṇa (Pendent-ear) seeing this inquired, "what is this, brother-in-law? Why are you fleeing in such fear"? The jackal (Mahābhīru) replied: "I went to the battle-field thinking that 15 there was no living soul there and having heard there a fearful sound that made the earth resound, am fleeing". The jackal (Lambakarṇa) then said: "Do not go without finding out what that sound is and fearing it even at a distance. Show me the place". The two then went together and saw 20 a big drum that was huge as a mountain peak and that made a loud noise when struck by the wind-moved branch of a tree but was silent when it was not so struck. Seeing this, the jackal (Lambakarṇa) after ascertaining that there were no men moving, went near to it. Apprehending that 25 there may be something within, he bored through one of its sides and seeing nothing in it, ridiculed Mahābhīru for being afraid at a distance.

Therefore if you are startled at a mere sound, you will be the object of ridicule. Let Your Majesty send me to find so out what it is and then do what is needful in the matter".

Piṅgalaka then said: "This task is for messengers, Brāhmaṇas and couriers, and not fit for you. How then can I send you on such a difficult errand"?

Davanaka said: "As Your Majesty has said, kings should 35 at the very first send high officers and favourites to friends or to such places only where their orders are obeyed, and not

to enemies. Because you know this principle of *Nitiśāstra* and because you apprehend that some danger may befall me if I go there, you have kindly spoken like this. Though this humble servant is greatly honoured by this, still this course does not suit the present occasion which has caused so much concern to Your Majesty. Therefore I shall myself go in any case".

Pingalaka was pleased there at and said: "You have got in a very high degree the virtues that the ancient teachers have laid down for good servants in the verse:—

*aprājñena ca kātareṇa ca gunah syāt sānurāgena kah
prajñā-vikrama-sālino 'pi hi bhavet kiñ bhakti-hināt phalam |
prajñā-vikrama-bhaktayah samuditā yeṣām guṇā bhūtaye
te bhrtyā nrpateḥ kalatram itare sampatsu cāpatsu ca ||¹⁾.*

15 What instruction can I give you? Act so that you may have safety, and I glory. Go now quickly". And Davanaka went.

Similarly, in respect of the stories comprised in class C also, there are many differences in detail between Du. and Pn. as can be seen from the following. Synopses:—

20 Du. I. 13: Grateful Animals and Ungrateful Man.
[= Pn. I. 9.]

A hunter named Kambalaka was once chased by a tiger and fleeing for his life fell into an old well. The tiger too that was following immediately behind fell into it. By that time an ape Capalaka that had gone there to drink water and that finding it difficult to get into the well had caught hold of a serpent's tail thinking it to be a creeper, had fallen into the well with the serpent.

At that time a Brāhmaṇa named Śivabhūti who was on 20 a pilgrimage to holy places happened to pass that way.

1) "Of what use is (a servant) who, though devoted, is not clever and is timidous, or who, though clever and courageous, is lacking in devotion? It is those servants only who show forth in a high degree cleverness, courage and devotion, that can contribute to the prosperity of the king: the others are but part of his household in times of prosperity as well as of adversity".

Feeling thirsty he let down his water-pot into the well after tying it with the bine of a creeper. While drawing it up again he felt it to be very heavy, but determining to see the matter through he put forth his strength and slowly drew it up, when the tiger came out and prostrated himself before him. The Brāhmaṇa being astonished asked him why he had fallen into the well; and the tiger in reply related how he, the hunter, the monkey and the serpent had fallen into it and then said: "Your reverence, through your kindness I have come out of the jaws of death and been restored to life. I dwell in a cave at the foot of yonder mountain. Please come there and I shall give many priceless things". The Brāhmaṇa replied: "I shall first draw out the other creatures mentioned by you, and shall visit your cave when returning from pilgrimage". The tiger then cautioned the Brāhmaṇa against drawing out the hunter and then went on his way.

The rest as in Pn.; But the person bitten by the serpent is not the queen but the King's eldest son; and the King on learning Śivabhūti's story gives him much wealth and has the hunter put to death.

20

Du. I. 14. The two Parrots. [= Pn. I. 29.]

A king named Janōdaya once went a-hunting. Learning of this one of his enemies set upon him in order to kill him; which perceiving from afar the King decided that it was better to flee and save his life than to meet with certain death, and galloped off swiftly on his thorough-bred. He went to a settlement of *kirātas*, but on hearing a parrot in a cage exhorting them to come and rob him, he galloped off again and went to a thick wood from amidst which he saw columns of smoke going up and which he therefore concluded contained another settlement of *kirātas*. His horse being by that time thoroughly tired, he determined to stop there and risk it. He therefore alighted from the horse and proceeding on foot found out from the smell of oblations that it was the hermitage of some sages.

35

Rest as in Pn.; but it is related in Du. that the King

saw the chief sage of the hermitage and received some teachings from him by way of reply to the questions which he propounded.

Du. I. 17. Swan and Owl. [= Pn. I. 12.]

In a lotus-pond in the midst of a great forest there once 5 lived a swan named Sumitra between whom and an owl named Kanakākṣa there had grown friendship. The latter lived in a great banyan tree; and once when a great army of elephants, chariots, horses and foot-soldiers encamped near it the owl was over-joyed and going to his friend Sumitra said to him: 10 "I have until now always visited your house and returned satisfied (with your hospitality) while you have never come to my house. Come now therefore and see my wealth and glory"; and overbearing his refusal, carried him with him and pointed out to him as his the camp of elephants, horses 15 soldiers, chariots, nobles and fair women.

At day-break, the trumpets of departure were blown and the men began to shift the camp. Seeing this the swan asked his friend where his army was going. The owl said that he would order it not to move and began to cry out unceasingly. 20 Hearing this cry of ill-omen, the King countermanded the order to march and ordered a halt. The same thing happening however on the second and on the third day, the King became angry with the bird of ill-omen which would not let him proceed further and ordered one of his clever marks-men to discharge 25 an arrow in the direction from which the sound came and to kill the bird. This was done; but owl having taken shelter in his nest, the arrow struck the swan instead and killed him.

Du. III. 7. Dove gives up his life for the Hunter.
[= Pn. III. 8.]

30 A *kirāta* chief once went to the forest to get some game. Not getting any and being soaked by rain he took shelter under a banyan tree and sat there shivering with cold. Seeing his plight a dove that lived on the tree brought with its beak a piece of burning wood from a hermitage near by, placed 35 it and well dried twigs and straw near him and made a fire.

The *kirāta* warmed himself at the fire but began to suffer keenly from hunger. Seeing this the dove determined to sacrifice its own life and fell into the fire in order that the *kirāta* may eat its cooked body and appease his hunger.

Du. III. 14: The Butter-blind Brāhmaṇa. [=Pn. III. 17.] 5

In the town Vardhamāna lived a Brāhmaṇa named Viṣṇuśarma whose wife Durmati was fond of consorting with other men. Suspecting this the Brāhmaṇa resolved to find it out and telling her one day that he would go to the neighbouring town, he set out from his horse and returning secretly to it 10 hid himself and watched. Meanwhile his wife sent for her lover who came and scolded and beat her in anger for not having sent for him all these days; whereupon she assured him that she had not forgotten him, that she always had him in her mind but that there had been no opportunity to send 15 for him earlier since that wretch of her husband was always in the house. She therefore besought him to think of some plan by which her husband might lose his eyes; and thereupon her lover said: "The god Ganeśa at the entrance to our town is reputed to grant all objects desired. Do you go there 20 to-morrow and offer prayers to him; and your desire will be fulfilled", and she agreed to do so.

The Brāhmaṇa who overheard all this thought within himself: "If I fall on them now Puṣkara will kill me; for I am weak. Therefore I must somehow contrive to get strong 25 first; I shall then mete out their desert to them". He therefore went and hid himself behind the image of Ganeśa; and when the adulteress came there after sun-rise, and after worship gave expression to her desire, vowing to offer a gold ornament if it was fulfilled, the Brāhmaṇa who was behind the 30 image said: "In that case give your husband an oil-bath everyday and delicious food of all kinds to eat: he will become blind after seventy-one days".

The adulteress rejoiced much that the god has spoken to her; and returning home, she prepared all kinds of delicious 35 dishes and kept ready many fruits for her husband. As soon

as he came home she greeted him in humility, rubbed oil on him and bathed him. She then served him all kinds of most delicious food, saying, "You have been getting thin from some days. Be pleased therefore to bathe¹⁾ and eat like this every day 5 for sometime until you regain your strength". The Brāhmaṇa did so and one day with a view to decieve her said, "there is a veil across my eyes and I cannot see my toe". Some days later when he had fully regained his strength he called her again to him and said, "Now I cannot see even you".
 10 Believing this his wife offered to the god Gaṇeśa what she had promised and sent for her paramour even though the Brāhmaṇa was at home. The two then had a merry time together till midnight and fell asleep, when the Brāhmaṇa who was watching for this opportunity killed the paramour
 15 and thus attained his object.

Du. V. 2. Mice free Elephant. [= Pn. II. 8.]

Once there fell much rain on the earth and a great volume of water flowed into a stream which rose high in flood. A mouse named Baludaleya who had taken refuge with his 20 followers on a raft which was being carried by the flood, saw a herd of elephants coming to drink water and said to their chief: "Oh! King of elephants I am being carried away with my followers by the flood. If you can save us, I shall on some occasion render you a similar service". On hearing 25 this, the king of elephants drew the raft to the bank; and the mouse king bowing before him in gratitude, said, "Please call on me when you are in trouble", and went on his way

1) It is the opinion of writers on *Vaidya-śāstra* that oil-baths induce tone and vigour in the body. Compare Vāgbhaṭa's *Aṣṭāṅgahṛdaya*, I. 2. 8:

abhyāṅgam ācareṇ nityam sa jarāśramavātahā |
dr̥ṣṭiprasāda-puṣṭy-āyus-svapna-sutvakta-dārḍhyakṛt ||

and the following passages of *Yogaratnākara* (Nirṇayasāgara ed., 1907; p. 27):

romakūpa-śikhājāla-dhamanībhilī kalevaram |
tarpayed balam ādhatte sneho yakto 'vagāhane ||
adbhilī saṃsikta-mūlānām tarūṇām pallavādayaḥ |
vardhante hi tathā nṛṇām sneha-saṃsikta-dhātavaḥ ||

Some days later, the elephant became a captive and was tied by bands to a stake. Remembering the mouse-king, he called on him for help; and the mouse-king and his followers cut the bonds to pieces with their teeth, set free the elephant, and thus returned the favour which they had formerly received. 5

I now give below the Sanskrit stanzas and sentences that are quoted by Durga in his work, marking with an asterisk the *kathāsaṅgraha* or introductory stanzas:

avinaya-ratam antarānabhijñam

vaśam avaśam hi nayanti vidviṣah | 10
śruta-vinaya-nidhiṁ samāśritam tam

tanum api naiti parābhavaḥ kvacit || 1
svabhāvam anuvartante pāṇḍityam kiṁ karisyati | 2

bhedaḥ parīkṣā viśvāsaś caturthaṁ vañcanam tathā |
mitra-kāryam ca pañcaite kathās tantrārtha-samjñakāḥ || 3 15

*vardhamāno mahān snehah pañcasya-vṛṣayor vane |
piśunenātilubdhena jambukena vināśitaḥ || 4 (cf. I. 1)¹⁾

*abhyantara-gatā bāhyā bāhyāś cābhyantram gatāḥ |
yair narā nidhanam yānti yathā rājā Kacadrumaḥ || 5 (cf. I. 86)

*avyāpāreṣu vyāpāram yo narah kartum icchati | 20
sa eva nidhanam yāti kilotpātīva vānarah || 6 (cf. I. 5)

suhṛdām upakāra-kāraṇād
dviṣatām apy apakāra-kāraṇāt |

nṛpa-samśraya isyate budhair
jaṭharam ko na bibharti kevalam || 7 (cf. I. 6)

prabhur guṇa-vihinopi vipattau na parityajet | 8²⁾

1) That is, Verse 1 in Book I of T.; and similarly throughout when no express reference is made to any other work.

2) The scholiast's explanation of this half-verse shows that *guṇa*^o is the correct reading, and not *gaṇa*^o as printed in the edition. Similarly, the scholiast's explanation of nos. 19, 101, 110, 203 and 227 indicates that *vikramam*, *tathā pradhānam*, *tāvad bhayasya bhetavyam yāvad bhayam anāgatam*, *sa tathā vāñcyate* and *ko videśas savidyānām* are the correct readings in pādas d. d. ab, c and c of those verses and not *vigrahām*, *pradānam*, *yāvad bhayasya . . tāvad, satataṁ vāñcyate . .*, and *ko videśas samarthānām* as printed in the edition.

The edition has *durgṛāhyatvam* in pāda c of no. 97; and no. 101 ab read in the edition as

kāryeṣu yad āśannam vinipāte yat pradānam ca |.

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udīrito 'rthaḥ paśunā 'pi gṛhyate
 hayāś ca nāgāś ca vahanti coditāḥ |
 anuktam apy ūhati paṇḍito janaḥ
 pareṅgita-jñāna-phalā hi buddhayaḥ || 9 (cf. I. 16)
 5 āsannam eva nṛpatir bhajate manusyaṁ
 vidyā-vihinam akulinam apaṇḍitam vā |
 prāyeṇa bhūmi-patayaḥ pramadā latāś ca
 yaḥ pārśvato vasati tam pariveṣṭayanti || 10 (cf. I. 18)
 buddheḥ phalam anāgrahaḥ | 11
 10 dantasya nirgharṣaṇakena rājan
 karnasya kandūyanakena vāpi |
 tṛṇena kāryam bhavatiśvarāṇam
 kim aṅga vāk-pāṇimatā nareṇa || 12 (cf. I. 30)
 svāmini guṇāntarajñe guṇavati bhṛtye 'nukūlini kaṭatre |
 15 mitre cāvyabhicāriṇi nivedya duḥkham sukhībhavati || 13
 *anāgataṁ yaḥ kurute sa śobhate
 na śobhate yo na karoty anāgatam |
 vane vasann atra jarām upāgato
 bilasya vāco na kadācana śrutāḥ || 14 (cf. Tantra. B, III. 97)
 20 kṣīṇe koṣe prajā-nāśe śatruṇi nikāṭa-vartini |
 na sthātavyam na yoddhavyam tad-deśam ca parityajet || 15
 *pūrvam eva mayā jñātam pūrvam etad vivecitam |¹⁾
 anupraviśya vijñātam yāvad dāru ca carma ca || 16 (cf. I. 51)
 aprājñena ca kātareṇa ca guṇaḥ syāt sānurāgena kah
 25 prajnā-vikrama-śālino 'pi hi bhavet kiṃ bhakti-hināt phalam |
 prajnā-vikrama-bhaktayaḥ samuditā yeṣām guṇā bhūtaye
 te bhṛtyā nṛpateḥ kalatram itare sampatsu cāpatsu ca || 17
 āhāra-nidrā-bhaya-maithunam ca
 sāmānyam etat paśubhir narāṇām |
 30 jñānam narāṇām adhiko višeṣo
 jñānenā hīnaḥ paśubhis samānaḥ || 18

It may also be observed that the scholiast's explanation of no. 180 shows that he had before him a different reading of pādas c and d, which it is not possible now to reconstruct.

1) The explanation of the scholiast indicates that his reading of pāda b differed from that given in the edition, and also from that found in T.

trṇāni nonmūlayati prabhāñjano
 mṛdūni nīcail̄ praṇatāni sarvataḥ |
 samucchritān eva tarūn prabādhate
 mahān mahatasv eva karoti vikramam || 19 (cf. I. 52)

gaṇḍasthale mada-kale mada-vāri-lobha-
 matta-bhrāmad-bhrāmara-pāda-talāhato 'pi | 5
 kopam na gacchati nitānta-balo 'pi nāgas
 tulyam balena balināḥ pratikopayanti || 20 (cf. I 53)

sarpaḥ krūraḥ khalaḥ krūraḥ sarpāt krūrataraḥ khalaḥ |
 mantrauṣadhi-vaśaḥ sarpaḥ khalaḥ kenopaśāmyati || 21 10
 āsanne 'pi nā sāraṅge karoty āśām mṛgādhipaḥ |
 uttuṅga-matta-mātaṅga-mastaka-nyasta-locanaḥ || 22

trṇam api puruṣo nāvamanyeta | 23

praṇamaty unnatihetor jīvita-hetor vimuñcati prāṇān |
 duḥkhiyati sukha-hetoḥ ko mūḍhaḥ sevakād aparaḥ || 24 15
 bhetavyam nṛpates tatas sacivato rājñas sutād dhūrtato
 dhanyās te sukha-leśa-līna-manasaḥ prāpta-prasādoditāḥ |
 no cet piḍana-māna-hānim adhikām yānti pratītam tataḥ
 sevā lāghava-kāriṇī nanu mahā-kaṣṭam vidheś ceṣṭitam || 25

eka-dravyābhilāṣitvam mahatām vaira-kāraṇam | 26 20
 prārabdhasyāntagamanam mahāpuruṣa-lakṣaṇam | 27
 gantavyā rāja-sabhā draṣṭavyā rāja-pūjītāḥ puruṣāḥ |
 yady api na bhaved artho bhaved anartha-pratīkāraḥ || 28

pratyakṣe guravaḥ stutyaḥ parokṣe mitra-bāndhavāḥ |
 karmānte dāsa-bhṛtyāś ca na tu putro mṛtāḥ striyah || 29 25
 iṣṭāya durmatiḥ dadyād yo nāma narakaṁ vrajet |
 tasmat sarva-prayatnena iṣṭam dharmeṇa yojayed || 30

yāvanti paśu-romāṇi tāvat kṛtvā hi māraṇam |
 vṛthā paśutvam āpnoti narakaṁ caiva gacchati || 31

yāvaj-jīvam sukham jiven nāsti mṛtyor agocaraḥ | 30
 bhasmī-bhūtasya dehasya punar-āgamanam kutah || 32

sandigdhe 'pi pare loke tyājyam eva śubham budhaiḥ |
 yadi nāsti tataḥ kiṃ syād asti cen nāstiko hataḥ || 33

kah panthāḥ kā vārtā ko modate kah sevyate | 34
 20*

prāṇāghātān nivṛttiḥ para-dhana-
 haraṇe samyamaḥ satya-vākyam
 kāle śaktyaḥ pradānam yuvati-jana-
 kathā-mūka-bhāvah pareśām |
 5 trṣṇā-sroto-vibhaṅgo guruṣu ca
 vinayaḥ sarva-bhūtānukampā
 sāmānyaṁ sarva-śāstreṣv anupahata-
 vidhiḥ śreyasām esa panthāḥ || 35
 asmin mahaty aṇḍa-kaṭāha-madhye
 10 Sūryāgninā rātri-dinendhanena |
 māsartu-darvī-parighaṭanena
 bhūtāni kālaḥ pacatīti vārtā || 36
 pañcame 'hani ṣaṣṭhe vā sākam pacati yo gr̥he |
 anṛṇo hy apara-preṣyaḥ sa rātrīm-cara modate || 37
 15 ekā bhāryā trayāḥ putrā dvau halau daśa dhenavaḥ |
 madhya-rāṣṭram tu sukṣetram asti ced ati sevyate || 38
 śrūyatām dharma-sarvasvam śrutvā caivāvadhāryatām |
 ātmanaḥ pratikūlāni pareśām na samācaren || 39
 raktād vṛttim samāpadya hy araktaṁ tu parityajet | 40
 20 yo dhruvāṇi parityajyādhruvāṇi parisevate |
 tasya dhruvāṇi naṣyanti adhruvam naṣṭam eva ca || 41
 (cf. Pn. II. 143)
 viśvāsa-pratipannānām vañcanām kā vidagdhatā | 42
 dātavyam bhoktavyaḥ sati vibhave naiva sañcayed artham |
 25 paṣyeha madhukarāṇām sañcitam arthaṁ haranty anye || 43
 *jambuko meṣa-yuddhena vayam cāṣāḍhabhūtinā |
 dūtikā tantuvāyena trayo 'narthāḥ svayam-kṛtāḥ || 44 (cf. I. 54)
 āsanna-kāryasya samudbhavārtham
 āgāmino 'rthasya ca saṅgrahārtham |
 30 anartha-kārya-pratighātanārtham
 yan mantryate 'sau paramo hi mantraḥ || 45 (cf. I. 56)
 *upāyena hi yac chakyaṁ na tac chakyaṁ parākramaiḥ |
 kāki kanaka-sūtreṇa kṛṣṇa-sarpam aghātayat || 46 (cf. I. 59)
 āture vyasane pṛapte durbhikṣe śatru-vigrahe |
 35 rāja-dvāre śmaśāne ca yas tiṣṭhati sa bāndhavah || 47
 rājā kālasya kāraṇam | 48

*bhakṣayitvā bahūn matsyān uttamādhama-madhyamān |
 ati-laulyād bakaḥ kaścin mṛtaḥ karkaṭa-saṅgrahāt || 49 (cf. I. 60)

*buddhir na vidyate yasya balam tasya karoti kim |
 mahā-balo 'pi pañcāsyah śaśakena nipātitah || 50 (cf. I. 52)
 nāśakyam buddhimataḥ puruṣasya | 51

kṣaṇa-vidhvamsini kāye kā cintā maraṇe rāṇe | 52
 yad iṣṭam tasya tad brūyād yasya necchet parābhavam |
 esa eva satām dharma viparītam ato 'nyathā || 53
 abhrāntaś ca nṛpo nāsti śrotro nāsti buddhimān |
 avidagdhā 'nganā nāsti kirāṭo nāsti niśṣaṭhaḥ || 54

yasminn evādhikam bhāram āropayati pārthivah |
 sute vā tatkuline vā sa lakṣmyā harate manah || 55 (cf. I. 71)
 mūla-bhṛtye sāparādhe 'py āgataṁ tu na mānayet |
 pūrvāśritena rājyaṁ ca sādhyate na pareṇa ca || 56 (cf. I. 75)
 svāmi-hita-niṣṭhurāṇām vijñāpayatām yathocitam kāle | 15
 bhṛtyāṇām yas tasmān mṛtyur api ślāghaniyo 'sau || 57
 viruddhasya ca bhṛtyasya dantasya calitasya ca |
 amātyasya ca duṣṭasya mūlād uddharāṇam sukham || 58 (cf. I. 65)
 gaccha dūram api yatra nandase

pṛccha bālam api buddhi-vistaram | 20
 dehi deham api pātra āgate
 chindhi bāhum api duṣṭam ātmamanah || 58 (cf. Pn. I. 430)

na cāsti puruṣo rājñām yo na kāmayate śriyam |
 aśaktāḥ śriyam ānetum narendram paryupāsate || 60 (cf. I. 68)
 aneka-doṣa-duṣṭo 'pi kāyah kasya na vallabhaḥ | 25

kurvann api vyalikāni yaḥ priyah priya eva saḥ || 61
 (cf. SP. I. 62)

kim gajena pramattena kim duṣṭena ca mantriṇā |
 kim dhanenāti duḥkhena kim mitreṇa śaṭhena ca || 62 (cf. I. 72)
 satām matim atikramya yo 'satām vartate vaṣe | 30
 acirāt sa sthita-sthāne dvīṣatāḥ vartate vaṣe || 63 (cf. I. 73)
 apriyasyāpi vacasah pariṇāmāvirodhinah |
 vaktā śrotā ca yatrāsti ramante tatra sampadaḥ || 64 (cf. I. 74)
 sulabhāḥ puruṣā rājñāḥ satataḥ priya-vādinah |
 apriyasya ca pathyasya vaktā śrotā ca durlabhaḥ || 65

kṣudre 'pi nūnam śaraṇam prapanne
 māmatvam uccaiḥ śirasām sativa || 66

svārtham uddharate prājñāḥ svārtha-bhrampśo hi mūrkhatā | 67
 bahis sarvākāra-pravaṇa-ramaniyam vyavaharan
 parānūhya-sthānāny api tanutarāṇi sthagayati |
 jagad vidvān evam nipiṇam ati-sandhāya kapaṭaiḥ
 5 taṭasthaḥ svān arthān ghaṭayati ca maunaṁ ca bhajate || 68
 durjanaḥ prakṛtiṁ yāti sevyamāno 'pi yatnataḥ |
 svedanābhyañjanopāyaiḥ śva-puccham iva nāmitam || 69
 (cf. I. 77)
 nr̥paḥ kāmāsakto na gaṇayati kāryam na ca hitam
 10 yatheṣṭam svacchando viharati ca matto gaja iva |
 tadādhamātāḥ paścāt patati sa yadā śoka-gahane
 tadāmātye doṣān kṣipati na nijam vetty avinayam || 70
 (cf. I. 83)
 mūṣakā gṛha-jātāś ca hantavyā hy apakāriṇaḥ |
 15 upapradānair mārjāro hitakṛd rakṣyate budhaiḥ || 71 (cf. I. 46)
 upakartari saj-jane 'pi nīcaḥ
 kṛta-kṛtyas tv apakartum īhate |
 ata eva hato vane sa-putro
 hy upakarta Kathakena vānarāḥ || 72
 20 upakāro 'pi nīcanam apakārāya kalpate |
 payah-pānaṁ bhujāṅgānāṁ kevalam viṣa-vardhanam || 73¹⁾
 mātā 'py eka pitā 'py eko mama tasya ca pakṣiṇaḥ |
 ahaṁ munibhir ānito nitas sa tu gavāśanaiḥ || 75 (cf. Pn. I. 416)
 *ahaṁ muninām vacanam ūṇom
 25 śr̥ṇoty asau krūra-gavāśanānam |
 pratyakṣam etad bhavatā 'pi dr̥ṣṭam
 saṃsargajā doṣa-guṇā bhavanti || 86 (cf. Pn. I. 417)
 *na tv avijñāta-śilāya gṛhe dadyat pratiśrayam |
 Duṇḍukasya hi doṣena hata Mandavisarpiṇī || 77 (cf. I. 87)
 so aham ihaiva vasann api tāvakas
 tvam api tatra vasann api māmakāḥ |
 hṛdaya-saṅgama eva su-saṅgamo
 na tanu-saṅgama eva su-saṅgamaḥ || 79

1) The Sanskrit passage which the editors have numbered 74 is the same as no. 76d; and similarly the passages numbered 78, 108, 138 and 172 in the edition are the same as 82b, 109 ab, 54d, and 177 ab respectively. I have therefore thought it unnecessary to reproduce them here.

dadāti pratigṛhṇāti guhyam ākhyāti pṛechati |
 bhuṅkte bhojayate caiva śad-vidham mitra-lakṣaṇam || 80
 (cf. Pn. II. 39)

sneho 'pi kāraṇam anartha-paramparāyāḥ || 81
 *akāla-caryām viśameṣu goṣṭhīm
 kumitra-sevām na kadāpi kuryāt | 5
 paśyāṇḍajām padma-vane prasūtaṁ
 dhanur-vimuktena śareṇa viddham || 82 (cf. Pn. I. 280;
 SP. I. 93)

*sukham vasantaḥ payasā ca puṣṭāḥ
 nr̥pasya bhāryā-saha-dipyamānāḥ | 10
 te duṇḍubhāḥ sarpa-kṛtāparādhān
 naṣṭā dhruvām duṣṭa-parigraheṇa || 83

gurur agnir dvijātīnām varṇānām Brāhmaṇo guruḥ |
 patir eva gurus strīnām sarvasyābhyaṅgato guruḥ || 84
 (cf. Pn. I. 257) 15

atithir yasya bhagnāśo gr̥hāt pratiniwartate |
 sa datvā duṣkṛtam tasya punyam ādāya gacchati || 85
 yo 'vinītasya samsthānam dadāti sa vinaśyati |
 Duṇḍukasyāparādhena hatā Mandavisarpīṇī || 86 20
 sa kiṃ-sakhā sādhu na sāsti yo 'dhīpam
 hitān na yaḥ samśr̥ṇute sa kiṃ-prabhuḥ |
 sadānuküleṣu hi kurvate ratīm

nr̥peṣv amātyeṣu ca sarva-sampadaḥ || 87 (Kirātarjunīya, I. 5)
 sampattayaḥ parayattāḥ sadā cittam anirvṛtam | 25
 taj-jīvitam aviśvāsyam teṣām ye rāja-samśrayāḥ || 88 (cf. I. 87)
 ācāryā narapatayaś ca tulya-śilā
 na hy eṣām paricitam asti sauḥṛdam vā |
 śuśrūṣām ciram api sambhṛtam prayatnāt

saṃkruddhā raja iva nāśayanti meghāḥ || 89 (cf. I. 89) 30
 śāstraṁ suniścita-dhiyā paricintaniyam
 ārādhito 'pi nr̥patih pariśāṅkanīyah |
 āṅke sthitā 'pi yuvatiḥ parirakṣaṇīyā
 śāstre nr̥pe ca yuvatau ca kuto vaśitvam || 90

kāraṇenaiva jāyante mitrāṇi ripavas tathā | 35
 ripavo yena jāyante kāraṇam tat parityajet || 91 (cf. Pn. II. 26)

nimittam uddiśya hi yaḥ prakupyate
 dhruvaṁ sa tasyāpagame prasīdati |
 akāraṇa- dveśi mano hi yasya tad
 vairam kada 'sau paritoṣam eṣyati || 92 (cf. I. 94)

5 aranya-ruditam kṛtaṁ śava-śarīram udvartitam
 sthale 'bjam avaropitaṁ badhira-karṇa-jāpaḥ kṛtaḥ |
 śva-puccham avanāmitam satatam ūṣare varṣitam
 dhrto 'ndha-mukha-darpaṇo yad abudho janah sevitah || 93
 (cf. I. 105)

10 gunā gunajñeṣu gunā bhavanti
 te nirguṇam prāpya bhavanti doṣāḥ |
 su-svādu-toyah pravahanti nadyah
 samudram āśādyā bhavanty apeyāḥ || 94 (cf. I. 100)

kṛta-śatam asatsu naṣṭam subhāṣita-śatakam ca naṣṭam ajñeṣu |
 15 vacana-śatam avacanajñe buddhi-śatam cetyacetane naṣṭam || 95
 (cf. I. 103)

durjana-gamyā nāryaḥ prāyeṇāpātrabhr̥d bhaved rājā |
 kṛpanānusāri vittam devo giry-udadhi-varṣī ca || 96 (cf. I. 92)

snigdhaire evāpy upakṛtam api dveṣyatām eti kiṁ cit
 20 snigdhād anyair apakṛtam api pṛitim evātanoti |
 durgrāhyatvān nṛpati-vacasām eka-bhāvāśrayaṇām
 sevā-dharmaḥ parama-gahano yoginām apy agamyāḥ || 97
 (cf. I. 99)

maunān mūkaḥ pravacana-paṭur vācako jalpako vā
 25 pārśve dhṛṣṭaḥ kim uparathavā (so!) dūrato 'py apragalbhāḥ |
 kṣāntyā bhirur yadi na sahate prāyaśo nābhijataḥ
 sevā-dharmaḥ parama-gahano yoginām apy agamyāḥ || 98

para-sevā manusyāṇām asi-dhāravalehanam |
 pañcānana-pariṣvaṅgo vyāli-vadana-cumbanam || 99

vaidyo vidvaj-jano 'mātyo yasya rājñaḥ priyam vadet |
 30 ārogya-dharma-kośebhyaḥ kṣipram sa parihiyate || 100 (cf. I. 97)
 kāryeṣu yad āsanna-vinipātam
 yat pradhānam ca |
 śakyam sukhānubandham vipuḷa-
 phalam yac ca dharmiṣṭham || 101

mṛdunā salilena bhedyamānāny
 apakṛṣyanti girer api sthalāni |
 upajāpaka-karṇajāpakaughaiḥ
 kimu cetāṃsi mṛdūni mānavānām || 102 (cf. I. 120)

narapati-hita-kartā dveśyatām yāti loke
 janapada-hita-kartā tyajyate bhūmipālaiḥ || 5
 iti mahati virodhe dṛṣyamāne samāne
 nrpati-janapadānām durlabhaḥ kārya-kartā || 103
 (cf. Pn. I. 101)

yādrśī jāyate buddhir vyavasāyaś ca tādrśaḥ | 10
 sahāyas tādrśo jñeyo yādrśī bhavitavyatā || i (cf. Spl. I. 249)

na go-pradānam na ca bhūmi-dānam
 na cānna-dānam na hiranya-dānam |
 sarva-pradāneś abhaya-pradānam
 tathā pradhānam pravadanti dhīrāḥ || ii (cf. I. 117) 15

paropakārārtham idam śarīram | 104
 śarīram ādyam khalu dharma-sādhanam | 105

punar vittam punar mitram punar bhāryā punar mahī |
 punaś śabdādayo ramyā na śarīram punaḥ-punaḥ || 106

*bahavaḥ paṇḍitāḥ kṣudrāḥ sarve māyopajīvināḥ | 20
 kuryur doṣam adoṣam vā uṣṭre kākādayo yathā || 107 (cf. I. 116)

*bahavo balavantaś ca upāyajñāś ca durjanāḥ |
 śakyā vañcayitum buddhyā Brāhmaṇām chāga-kurkurāt || 109
 (cf. III. 69)

kartavyam ca na kartavyam yad uktam bahubhir janaiḥ | iii 25
 tāvad bhayasya bhetavyam yāvad bhayam anāgatam |
 āgataṁ tu bhayam dṛṣṭvā tat-kāle ca bhayam tyajet || 110
 ko 'ham kau deśa-kālau sama-viṣama-
 guṇāḥ ke dviṣaḥ ke sahāyāḥ
 kā śaktiḥ ko 'bhyupāyaḥ katham
 api ca kiyat kīdrśī daiva-sampat | 30
 sampattau ko 'nubandhaḥ pratihata-
 vacanasyottaram kinnu me syād
 ity evam kārya-siddhau vyavasita-
 manaso nopahāsyam prayānti || iv (cf. III. 121) 35

gunavat agunavat vā kurvatā kārya-jātam
 pariṇatir avadhāryā yatnataḥ paṇḍitena |
 ati-rabhasa-kṛtānām karmaṇām ā vipatter
 bhavati hṛdaya-dāhī śalya-tulyo vipākāḥ || 111
 5 satām sāpta-padaṁ maitram | 115
 Brāhmaṇān nāvamanyeta nāvamanyeta devatāḥ |
 sarva-deva-mayo vipro na tad-vacanam anyathā || 116
 *snigdhānām hita-kartṛṇām yo vākyam nābhinandati |
 sa kūrma iva durbuddhiḥ kāṣṭhād bhraṣṭo vinaśyati || 117
 10 (cf. I. 127)
 *anāgata-vidhātā ca pratyutpanna-matis tathā |
 dvāv imau sukhām edhete yad-bhaviṣyo vinaśyati || 118 (cf.
 I. 128)
 āśāḥ pūrayitum gunān prakaṭitum
 15 mānonnatim rakṣitum
 kāryām sādhayitum khalān
 skhalayitum lakṣmīm samāsevitum |
 sva-prāṇaiḥ parikalpitāñjali-
 jalaiḥ vikriya deha-sthitim
 20 santo bhūpatim āśrayanti na
 punar dainyāya duḥkhāya ca || 119
 *śatror balam avijñāya vairam ācarate tu yaḥ |
 sa parābhavam āpnoti samudra iva tiṭṭibhāt || 120 (cf. I. 125)
 sāhasaiḥ khalu Śrīr vasati | 121
 25 sandigdho vijayo yudhi | 122
 arthī doṣam na paśyati | 123
 para-dāra-gamanam anāyuh | 124
 na vadet svāmini kruddhe yuktam apy uttarām budhaḥ |
 jyarādau dugdha-pānam hi viṣam āhur maniṣiṇaḥ || 125
 30 bhinatti samyak prahito bhedopāyas sthīrām matim |
 bhūdharān karkaśa-śilān mahāśanir ivodakam || 126 (cf. I. 129)
 durmantriṇām kam upayānti na nīti-doṣāḥ
 santāpayanti kam apathyā-bhujām na rogāḥ |
 kaṭa Śrīr na darpayati kaṭa na nihanti mr̥tyuḥ
 35 kam strī-kṛtā na viṣayāḥ paritāpayanti || 127 (cf. SP. III. 63)
 sāmaiva hi prayoktavyam ādau kāryām vijānatā |
 sāma-siddho hi vijayo na prayāti parābhavam || 128 (cf. I. 137)

sāmādi-danḍa-paryantam nayah proktaś catur-vidhaḥ |
 teṣāṁ danḍas tu pāpiyān tasmād danḍam vivarjayet || 129
 (cf. I. 139)

na mayūkhena ratnānām
 nātапена na vahninā | 5
 sāmnaiva pralayaḥ (V. l. prabhayā) yāti
 vidviṣa-prabhavaḥ tamah || 130 (cf. I. 138)

kāryāṇy uttama-danḍa-sāhasa-
 mayāny āyāsa-sādhyaḥ ye
 prityā sannamayanti nīti-kuśalāḥ 10
 sāmnaiva te mantriṇaḥ |
 nissārālpa-phalāni ye tv avidhinā
 vāñchanti danḍādhamāḥ
 teṣāṁ durnaya-ceṣṭitair narapater
 āropyate Śrīs tulām || 131 (cf. Pn. II. 357) 15

grhiṇaḥ putriṇo mūlāḥ kṣatra-viṭ-cchūdra-yonayaḥ |
 ity uktās sākṣyam arhanti naya-kovidam āpadi || 132

Āditya-Candrāv anilo 'nalaś ca
 dyaur bhūmir āpo hrdayaḥ Yamaś ca |
 ahaś ca rātriś ca ubhe ca sandhye 20
 Dharmāś ca jānāti narasya vṛttam || 133 (cf. Pn. I. 141)
 *upāyam cintayet prājñas tathā 'pāyam ca cintayet |
 śrūyate hi samudrānte nakulair bhakṣito bakaḥ || 134 (cf. I. 168)

brūhi sākṣin yathā-vṛttam lambante pitaras tava |
 tathā vākyam udikṣante utpatantu patantu vā || 135 25
 nagno muṇḍaḥ kapālī ca bikṣārthī kṣut-pipāsitaḥ |
 andhaś śatru-gṛham gacched yas sākṣi cānṛtam vadet || 136
 dharmo jayati nādharma ity amogha-kṛtam vacaḥ | 137
 *Duṣṭabuddhes Subuddheś ca dvayor dharmasya saṃśayāt |
 putrasyā 'py ati-pāṇḍityāt pitā dhūmena māritaḥ || 139 (cf. I. 167) so
 *dāsi-meṣa-viruddhena vānarāḥ pralayaḥ gataḥ |
 tasmāt kalaha-saṅkirṇam dūrataḥ parivarjayet || 140
 khāde hāsyē 'nna-pāṇādau śatruṇā saha bhojanam |
 sambandham api kurvīta tatra vairam anusmaret || 141
 apaśya Lakṣmī-haraṇārtha-vairatām 25
 acintayitvā ca tad-adri-mardanam |

dadau nivāsam Haraye mahodadhir
 vimatsarā dhīra-dhiyām hi vṛttayah || 142
 *yo 'rtha-tattvam avijñāya vaśam krodhasya gacchati |
 so 'cirād bhramśayen mitram Brāhmaṇo nakulaṁ yathā || 143
 5 (cf. V. 1)
 āyur-jñāne vayo-jñāne garbhini-garbha-sambhave |
 munayo 'pi vimuhyanti kiṁ punar māmsa-cakṣuṣah || 144
 anāgatavatīm cintām yo naraḥ kartum icchati |
 satataṁ pāṇḍurāṅgas syāt Nāgaśarma-pitā yathā || 145 (cf. V. 2)
 10 *anāgatārtham utprekṣya yasyārambho vijṛmbhate |
 loke hāsyam avāpnoti Somaśarma-pitā yathā || 146
 *ku-dṛṣṭam ku-parijñātam ku-śrutam ku-parikṣitam |
 tan nareṇa na kartavyam kirāṭena tu yat kṛtam || 147 (cf. V. 3)
 pūmsām unnata-cittānām dvayam eva sukhāvaham |
 15 sarva-saṅga-nivṛttir vā vibhūtir vā su-vistarā || 148
 udyogī prāpnuyād artham yaśo vā mr̥tyum eva vā |
 mr̥tyum eva nirudyogī na yaśo nārtha-sampadah || 149
 guru-patnīva sā 'gamyā yā Śrīḥ pūrva-kramāgatā |
 sva-bhujopārjitā yā tu sā hi sattvatām priyā || 150
 20 arthinām kṛpaṇā dṛṣṭis tvan-mukhe patitā sakṛt |
 tad-avasthā punar deva nānyasya mukham iksate || 151
 ma hehi suvaggāhiya mā pattiya jīṇa ditti paccakkham |
 paccakkham miyadiṭṭam juttājuttam viyārehi || 152
 gurur ātmavatām śāstā śāstā rājā durātmanām |
 25 antaḥ-pracchanna-pāpānām śāstā vaivasvato Yamaḥ || 153
 *na viśvaset pūrva-virodhitasya
 śatror hi mitratvam upāgatasya |
 dagdhām guhām paśya ulūka-pūrṇām
 kāka-praṇītena hutāśanena || 154 (cf. III. 1)
 30 mantra-nisrāvah kāryam vināśayati
 sarva-dvārebhyo mantro rakṣitavyah | 155
 balavatā 'vaṣṭabdhasya videśa-gamanam tad-anupraveśo vā | 156
 jītena labhyate Lakṣmīḥ mr̥tenāpi surāṅganāḥ |
 kṣaṇa-vidhvamsini kāye kā cintā maraṇe rāṇe || 157
 35 puṣpair api na yoddhavyam kiṁ punar niśitaiś śaraiḥ |
 yuddham akṣaya-doṣādhyam pradhāna-puruṣa-kṣayam || 158

kim na hanti sutam mitram bandhum artham śriyam patim	
sevyamāno hi dañdena sandigdha-vijayo yudhi 159	
pravṛddha-cakriṇā 'krānto rājñā balavatā 'balah	
sandhim eva hi kurvīta kośa-dañdātma-bhūtaye 160 (cf. III. 2)	
dharmaḥ prāg eva cintyaḥ saciva-mati-	5
gati bhāvanīyā sva-buddhyā	
jñeyā lokasya vṛttir vara-cara-	
nayanair mañḍalam prekṣaṇīyam	
pracchādyau rāga-doṣau mṛdu-	
paruṣa-guṇau kāla-yogena yojyāv	10
ātmā sāmrakṣaṇīyo raṇa-sīrasī	
punaḥ so 'pi na prekṣaṇīyah 161	
prāṇa-dravīṇa-lobhena yaḥ karoti yaśo-vadham	
sa pāpaḥ kīlakārthena dahanī iva surālayam 162	
Rāmāt paraḥ sūrataro 'sti kaś cit	15
parābhavam strī-haraṇāt tato 'nyat	
tathā 'pi Rāmo na śuśoṣa vārdhim	
babandha setum vijayī sahiṣṇuh 163	
anyadā bhūṣaṇam pumsām kṣamā lajjeva yoṣitām	
parākramaḥ paribhave vaiyātyam surateṣv iva 164	20
nindantu nīti-nipuṇā yadi vā stuvantu	
Lakṣmīḥ samāviśatu gacchatu vā yatheṣṭam	
adyaiva vā maraṇam astu yugāntare vā	
nyāyyāt pathaḥ pravicalanti padam na dhirāḥ 165	
asahāyaḥ samarthaḥ 'pi tejasvī kim kariṣyati	25
nivāta-patito vahnih svayam eva praśāmyati 167 (cf. Pn. III. 48)	
durga-hino narapatiḥ vātābhrāvayavaiḥ samah 168	
durgam catur-vidham proktam āpatsv āśraya-kāraṇam	
jālakam pārvatam caiva dhānvanam vanajam tathā 169	
yaśo 'dhigantum sukha-lipsayā vā	30
manuṣya-saṅkhyām ativartitum vā	
mahotsukānām abhiyoga-janmā	
samutsukevāṅkam upaiti Lakṣmīḥ 170 (Kirātārjunīya, III. 40)	
sāpatnam vastujaṇ strījaṇ vāg-bhūtam aparādhajam	
vaira-prabheda-nipuṇaiḥ vairam pañcavidham smṛtam 171	35
anātham liṅgam udidiṣṭam na mokṣāya vidhiyate 173	
śrevāmsi bahu-vighnāni 174	

*bāla-cumbita-nārī ca ṭṛṇa-coraś ca Brāhmaṇah |
 dharmam̄ karoti śakuris tāpaso nāsti samṣayah || 175
 atyācāram anācāram atinindyam atistutiḥ |
 atisaucam aśaucam vā ṣad-vidhaṇ dūrta-lakṣaṇam || 176

5 *kṣudram arthatpatiḥ prāpya na tad vivadatām sukham |
 ubhāv eva kṣayam yātau yathā ūśa-kapiñjaraū || 177 (cf. III. 57)
 he jihve madhure snigdhe madhuram̄ kim na bhāṣase |
 madhuram̄ vada kalyāṇi loko hi madhura-priyah || 178
 anārambho manusyāṇam̄ prathamam̄ buddhi-lakṣaṇam |
 10 ārabdhasyānta-gamanam̄ dvitīyam̄ buddhi-lakṣaṇam || 179
 (cf. III. 70)

balīyasā hina-balo virodhaṇ
 na bhūti-kāmo manasā 'pi kuryāt |
 tathā ca kurvan na viśet pataṅgo

15 dipāntaram̄ prāpya yathā vinaśyet || 180 (cf. III. 71)
 dvi-hasto 'sti dvi-pādo 'sti drṣyate puruṣākṛtiḥ |
 ūta-vāta-paribhraṣṭo nilayaṇ na karoti kim || 181
 sūcīmukhi durācāre mūrkhe paṇḍita-mānini |
 asamartho gṛhārambhe samartha gṛha-bhañjane || 182

20 (cf. Pn. IV. 58)
 avinīta-narāṇam̄ hita-vākyam̄ na bhāṣayet | 183
 *śreyo mūrkhasya na brūyāt sahavāsaṇ ca varjayet |
 paśya vānara-mūrkheṇa vane sūcīmukho hataḥ || 184
 ūkyo vārayitum jalena dahanaś

25 chatreṇa Sūrya-prabhā
 vyādhīr vaidya-kṛtauṣadhenā
 vividhair mantra-prayogair viṣam |
 nāgendro niśitānkuśena samado
 daṇḍena go-gardabhad

30 sarvasyauṣadham asti śāstra-vihitam̄
 mūrkhasya nāsty auṣadham || 185
 hīnaś śatruṇ nihantavyo yāvan na balavān bhavet |
 sañjāta-bala-pauṣkalyaḥ paścād bhavati durjayaḥ || 186 (cf.
 III. 73)

35 *śrūyate hi kapotena śatruś ūraṇam̄ āgataḥ |
 Jimūtena yathā-nyāyam̄ sva-māṇsair api tarpitah || 187 (cf.
 III. 78)

*śatror api hitam śreyo vivadete parasparam |
coreṇa jīvitam dattam rākṣasena tu go-yugam || 188 (cf. III. 79)
upakārāṇi vākyāni śatrūṇām upalakṣayet |
vyādhā mṛga-vadham kartum hṛdyam gāyanti sū-svaram || 189
*śrūyate hi mṛtam siṁham ghaṭayitvā tad-asthibhil | 5
kārayitvā ca sa-prāṇam tena Tuṅgabhujo hataḥ || 190
pitṛ-gehe tu yā kanyā rajaḥ paśyaty asaṃskṛtā |
aparasya tu sā veśyā jaghanyā vr̄salī matā || 191
*śvā vānaro mṛgaś caiva vyāghras siṁho mayā kṛtaḥ |
kṛtaghno 'pi durācārī punaś śvaiva bhaviṣyati || 192 10
*Sūryam bhartāram utsrjya Parjanyam Mārutam girin |
sva-yonim mūṣikā prāptā svam yonim na parityajet || 193
(cf. III. 85)
ādānasya pradānasya kartavyasya ca karmaṇaḥ |
kṣipram akriyamāṇasya kālaḥ pibati tat-phalam || 194 (cf. H. 15
IV. 98)
varam agnau pradīpte tu prāṇāṇām parivarjanam |
na cā 'rijana-saṃsarge muhūrtam api sevanam || 195 (cf. III. 92)
yad apasarati meṣaḥ kāraṇam tat prahartum
mṛgapatir api kopāt saṅkucaty utpatiṣṇuh | 20
hṛdaya-nihita-vairā gūḍha-mantra-pracārāḥ
kim api vigaṇayanto nītimantas sahante || 196 (cf. Pn. III. 35)
vahed amitram skandhena yāvat kārya-viniścayaḥ |
tataḥ pratyāgate kāle bhindyād ghaṭam ivāmbhasaḥ || 197
abhimata-mahāgranthi-prabheda-paṭiyasi 25
gurutara-guṇa-grāmāmbhoja-sphuṭojjvalā |
vipula-vilasal-lajjā-vallī-vidāra-kuṭhārikā
jaṭhara-piṭhārī duṣpūreyam karoti viḍambanām || 198
kim na jānāmy ahaṁ bhadre yadā badhnāmi darduram |
kim cit kālam apekṣe 'ham vratānnam Brāhmaṇo yathā || 199 30
(cf. Pn. III. 216)
*skandhenāpi vahec chatrum kārya-sādhana-buddhimān |
vahatā krṣṇa-sarpeṇa maṇḍūko vinipātitāḥ || 200 (cf. III. 107)
śastrair hatās tu ripavo na hatā bhavanti
prajñā-hatās tu ripavaḥ prahatā bhavanti | 35
śastram nihanti puruṣasya śarīram ekam
prajñā kulam saha balam sahasā nihanti || 201

ekam nihanyāt samdehaḥ kāṇḍo mukto dhanuṣmatā |
 buddhir buddhimatāṁ drṣṭā hanyād rāṣṭram sa-rājakam || 202
 (cf. III. 123)

*prāptam artham tu yo mohād ānītam pratimuñcati |
 5 sa tathā vañcyate mūḍho jalajaḥ kapinā yathā || 203 (cf. IV. 1)
 dharmam artham ca kāmam ca tritayam yo 'bhivāñchati |
 rikta-pāṇir na gacchet tu gurum narapatim striyam || 204
 (cf. IV. 13)

*āgataś ca gataś caiva yo gatvā punar āgataḥ |
 10 akarṇa-hṛdayo mūrkhaḥ svayam tena hataḥ kharaḥ || 205
 (cf. IV. 15)

kutortham hṛdayam karṇaḥ kāmāndhasya mṛgādhipa |
 tad-dūra-parinaṣṭo 'pi yo 'yam maurkhyād ihāgataḥ || 206
 phalāny amṛtakalpāni ṛptim dāsyanti yāni me |
 15 tāni bhadra na rocante tavāpy audumbarāṇi ca || 207 (cf.

T. IV. 19)

*sādhavo mantra-samyogād buddhimantas suhṛj-janāḥ |
 sādhayanty āśu kāryāṇi kāka-kūrma-mṛgākhuvat || 208 (cf. II. 1)
 nakha-cchedyam atikrāntam paraśunā 'pi na sādhyate | 209
 20 yasya yad bhavitavyam hi tad bhavaty eva nānyathā |
 niyate tena mārgena svayam vā tatra gacchati || 210
 gaja-bhujaṅga-vihaṅgama-bandhanam

śaśi-divākarayor graha-pīḍanam |
 matimatāṁ ca vilokya daridratāṁ
 25 vidhir aho balavān iti me matiḥ || v (cf. Pn. II. 15)
 āpat-kāle dhanam rakṣed dārān rakṣed dhanair api |
 ātmānam sarvadā rakṣed dārārapi dhanair api || 211 (cf.
 PN. I. 356)

arthitā vibhavas tyāgaḥ svātantryam uciṭajñatā |
 so etat pañca-guṇopetam āśrayantī 'svaram budhāḥ || 212
 adhanam khalu jīva-dhanam hemārtha-

dhanam mahā-dhanam dhānyam |
 ati-dhanam etat sundara-vidyā
 25 śilam tapaś ca mitram ca || 213

svacchatā tyāgitā śauryam samāna-sukha-duḥkhitā |
 anurāgaś ca dākṣiṇyam satyam śaucam subṛd-guṇāḥ || 214

śīlam mahānurāgaś ca samksiptam mitra-lakṣaṇam |
 yasminn etad dhi tan mitram tatrātmānam vinikṣipet || 215
 *kartavyāni ca mitrāṇi durbalāni balāni vā |
 hasti-yūthām vane baddham mūṣakaiś ca vimucyate || 216
 (cf. Pn. II. 169) 5

*eka-pūmsā na gantavyam ahinā kāka-kāraṇāt |
 daśtas sañjivito viprah karkaṭasya prasādataḥ || 217
 dharmārthām kṣīṇa-koṣasya kr̄ṣatvam ati śobhate |
 suraiḥ pītāvaśeṣasya rekha himarucer iva || 218
 anyāya-vyaya-śīlaś ca hy anātha-kalaha-priyah | 10
 āturas sarva-bhakṣī na naras śīghram vinaśyati || 219
 saṅgrahī no 'vasidati | 220
 ṣaṇ-māsaṁ tu bhaven nāgaś catur-māsaṁ tu pannagaḥ |
 dvi-māsaṁ tu naraś caiva adya bhakṣyo dhanur-guṇaḥ || 221
 anakṣitā ca priya-pūrva-nāśanaṁ 15
 vivādaṇam duścaritānukirtanam |
 kathā-prasaṅgo na ca nāma vismayo
 virakta-bhāvasya janasya lakṣaṇam || 222 (cf. II. 44)
 ajñātaṁ jīvitam śūnyam deśaś śūnyo hy abāndhavaḥ |
 aputrasya gṛham śūnyam sarva-śūnyā daridratā || 223 20
 udaye savitā rakto raktaś cāstamaye tathā |
 sampattau ca vipattau ca mahatām eka-rūpatā || 224
 mṛtam vā yadi vā naṣṭam yo 'titam anuśocati |
 duḥkhād duḥkham avāpnoti dvāv anarthau prapadyate || 225
 vṛkṣaṇam kṣīṇa-phalaṁ tyajanti vihagā 25
 dagdhām vanam śvāpadā
 mālām paryuṣitām tyajanty ali-gaṇaḥ
 śuṣkam Saras sārasaḥ |
 nirdravyam puruṣam tyajanti gaṇikāḥ
 duṣṭam nṛpaṁ mantriṇaḥ 30
 sarvah kārya-vaśaj jano 'nuramate
 kaḥ kasya ko vallabhah || 226
 ko 'tibhāras samarthānām kiṁ dūram vyavasāyinām |
 ko videśas savidyānām kaḥ paraḥ priya-vādinām || 227 (cf. I. 17)
 janitā copanetā ca yaś ca vidyām prayacchati | 35
 anna-dātā bhaya-trātā pañcaite pitaras smṛtāḥ || 228

- dāra-sampatti-sambaddhau tathā vamśa-kramāgataḥ |
rakṣito vyasanebhyaś ca mitram jñeyam catur-vidham || 229
Paulastyaḥ katham anya-dāra-
haraṇe doṣam na vijñātavān
- 5 Kākutsthena na hema-kānti-
hariṇasyāsambhavo lakṣitah |
akṣaṇām na Yudhiṣṭhireṇa
viśamo drṣṭo vipākaḥ katham
pratyāsanna-vipatti-mūḍha-
- 10 manasām prāyo matih kṣiyate || 230
- These are the Sanskrit quotations that are distinctly shown as such and numbered in the edition. The editors have overlooked and failed to number the stanza which I have distinguished above with the numbers i, ii, iii, iv and v and given in the due order. The passage which is numbered 166 in the edition, on the other hand, is not an Sanskrit passage at all; it is in Kannada and states that 'kāryodyogopāya, puruṣa-dravya-sampatti, deśa-kāla-parijñāna, vighna-pratikāra and kārya-siddhi — these are the five components of mantra'.
- 20 Besides the above, there are some other Sanskrit quotations in the book which the editors have not distinctively printed and numbered as such. These are:—
- suputraḥ kula-dīpakaḥ (p. 10, st. 49)
 - sahāyān mantra-niścayaḥ (p. 35)
 - 25 mahiṣāśvam āmeļane saha vinaśyati (p. 37)
 - hastiṇā padāti-yuddham iva balavad-vigrahaḥ (p. 37)
 - ātmārthaṁ pṛthivīṁ tyajet (p. 39)
 - na himsyāt sarva-bhūtāni (p. 61)
 - ahimsā-lakṣaṇo dharmaḥ (p. 61)
 - 30 svayam catuspad-ādi-sevyah (v. l. svayam catuspadādiś asavaḥ) (p. 67)
 - maunam sarvārtha-sādhanam (p. 68)
 - vīra-bhojyā vasundharā (p. 96)
 - taskarasyānṛtam balam (p. 171; st. 244)
 - 35 mantra-mūlo hi vijayaḥ (p. 219; st. 291)
 - āstām tāvan mantra-prastāvanam āryā (p. 222; st. 318)
 - yā matis sā gatiḥ (p. 263; st. 376)

suhṛd-darśanam auṣadham (p. 280)
 nānyathā muni-bhāṣitam (p. 256; st. 366)
 paropakārāya satām vibhūtiḥ (p. 311; st. 451).

After thus giving in the foregoing pages an account of the contents of Du. and reproducing the Sanskrit quotations found therein, I shall now proceed to make some observations in connection with this version, namely, about the author Durgasimha and the time in which he lived, and the relation of Durga's version to that of Vasubhāga, T., Pn., SP., Hit. . . , the original Pañcatantra and the Brhatkathā of Guṇādhya. Before doing so, however, it may not be superfluous to make a few remarks about the edition of Du. and its relation to Durga's archetypal.

It is stated by the editors in the preface (p. iii) that their edition is based on three MSS.¹⁾, two of which (ka; kha) give, after the Sanskrit stanzas, their purport in Kannada as a sort of scholium or commentary, while the third (ga) gives the word-for-word meaning (pratipadārtha) instead. They have also observed, on p. iv, that Durga himself has, in the case of some Sanskrit stanzas, given a translation of them in Kannada verses that immediately follow, and they have before correctly concluded that the Kannada scholia or commentaries (found in the MSS. ka and kha) and the word-for-word meaning (of MS. ga) that follow immediately after the Sanskrit stanzas are not from the pen of Durga, but have been added some time later by another writer. This writer does not seem to have been very proficient in Sanskrit; for, he has failed to understand correctly the meaning of some passages (e. g., of no. 103), and he has likewise given interpretations of other passages which are corrupt without apparently being aware that they are corrupt (cp. his interpretations of nos. 131, 132, 138 and 188). This shows that these stanzas were given in a corrupt form in the codex which he used, that is, that the readings of some of the Sans-

1) The editors have said nothing about the probable age of the three MSS.; but it is hardly likely that any of them can be earlier than 1600 A. D.

krit stanzas had become corrupt in the course of time after they were first transcribed (correctly) by Durga in his archetype. Another instance of a corrupt reading is to be seen on p. 80 in the enumeration of the five root evils (*mūla-vyasana*); the first evil is here called *abhava* instead of *svabhava*, and considering the fact that the written signs for *sva* and *a* resembled each other to a great extent in the 11th century A.D. and earlier, there does not seem to be any doubt that Durga originally wrote *svabhava* in his archetype 10 and that this was copied as *abhava* by some later copyist.

With the exception, then, of such corruptions in the case of Sanskrit words and passages, and also of 'printing' mistakes, the edition seems to be a faithful copy of Durga's archetype. And I have therefore, in this article, throughout assumed 15 that, saving the above-noted exceptions, the edition is such a faithful representative of the archetype, that it does not contain any interpolated matter, and that all the matter contained in the edition, neither more nor less, was contained in Durga's archetype.

Bücherbesprechungen.

HANNS OERTEL, *The Syntax of Cases in the narrative and descriptive Prose of the Brähmanas. I. The disjunct use of cases* (= *Indogermanische Bibliothek* edd. H. HIRT und W. STREITBERG †, I, 18). Heidelberg 1926.

Das großangelegte Werk, dessen erster Band uns vorliegt, stellt sich die Aufgabe, über die Ankündigung des Titelblatts noch hinausgehend, das für die Kasussyntax in Betracht kommende Material der den Sūtras vorangehenden vedischen Prosatexte in aller Vollständigkeit dem Leser vorzuführen 5 und zu erläutern, während DELBRÜCK's vor vier Jahrzehnten veröffentlichte Altindische Syntax — abgesehen von den hier nicht in Betracht kommenden Mantratexten — im wesentlichen auf die Prosa der Y. V.-Samhitās nebst Ait. B. und Śat. B. sich beschränkte und plangemäß die Belege in Auswahl vorführte.¹⁰ Von der Zahl der bei OERTEL verzeichneten Stellen gibt der Index ein Bild, der auf 21 Doppelspalten sich erstreckt. Die Aufzählung der Belege allein des „echten“ Ablativus abs. umfaßt im Texte die Seiten 154—294. Die Umfänglichkeit dieser Materialien soll nicht einzig der Darstellung der Kasus-¹⁵ lehre dienen. In Anmerkungen und Exkursen werden weitere Eigenheiten der Grammatik sowie des Wortschatzes und der textlichen Überlieferung so ausgiebig beleuchtet, daß auch ohne systematische Zusammenfassung dieses als Zugabe zur Syntax behandelten Stoffes ein neuer Standard für die sprach-²⁰ liche Durchforschung der Brähmaṇa uns dargeboten wird.

Disjunct cases, im Satzgefüge isolierte Kasus, können auf verschiedenen Wegen sich ergeben. Erstens durch Prolepsis: aus rhetorisch-stilistischem Beweggrunde wird eine psychisch bedeutsame Wortform aus einem Satze herausgehoben und für 25 sich allein vorangestellt (bisweilen mit sich anschließendem *iti*), um hernach (in gewissen Fällen nach einleitendem *ātha*) durch ein Pron. demonstr. (*tá*, *etá*) wieder aufgenommen zu